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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

"AS IT WAS IN THE BEGINNING," &c.

WE are most thankful to observe the wonderful activity of the friends of State Establishments of religion in putting before the public eye the reasons which induce them to support that cause. We can hardly compliment them upon their originality, although we are not disinclined to offer a passing tribute to their new-born zeal. We can well remember the time when any attempt, even though it may have been an able one, to argue the case of State Churches against Liberationists, was deprecated as superfluous, and as more likely to attract attention to their demerits than to demonstrate the solidity and consequent permanence of the foundations upon which they rested. There was, undoubtedly, a very intelligible policy in the dogged silence so long maintained by State-Churchmen on their favourite politico-ecclesiastical theory. In certain circumstances, the sandbag is the best protection against the force of musketry. But there are limits to the defensive virtue even of silence, and, as it has happened with many great questions in this country, so now it happens with the question of Church and State, the system is called upon by a voice of authority that cannot be ignored to speak for itself, and accordingly it is busy all over the country in doing that which circumstances have obliged it to do.

We don't think the clerical mouthpieces of Church Defence societies ought to be very unmercifully dealt with on account of the old-fashioned, and, with all due respect to them we might say, the obsolete fictions, statements, expositions, and arguments which they press into the service of the Church Establishment in this country. Most of them are new to the work, and, naturally enough, are most familiar with those thoughts which passed current with their class a generation since. They resemble Baron Munchausen's bugle: the thaw of their silence, resulting from their being suddenly brought in contact with the controversial heat of modern days, liberates only the old tunes which were blown into them in early youth. They were once dumb on the question of establishments. Since their tongues have been loosened, they have become deaf to whatever tells against them. They receive no correction. They modify no proved misstatement. They grind out the tunes which a larger knowledge of facts has long since superseded, and they usually state their case as if it had never been stated before, or swept away by a subsequent refutation. It is a clerical habit, and we do not much wonder at it. In part, perhaps, it grows out of the dogmatic tone which belongs to the pulpit; or, in other words, to the position in which one man lays down the rule for others, and others have no opportunity of reply.

We think, however, that this kind of controversial zeal, when it animates the bosoms of laymen, should be tempered with some discretion. We say nothing just now of the vulgarity which can express its interest in great religious questions in no other way than by abusing those who differ. Probably, nine out of every ten of the laity who are called to speak in public in defence of the present ecclesiastical policy of Great Britain, are as little informed of the history which throws a light upon the question as the clergy themselves who urge them thus to show their attachment to the National Church. What can they do in such a dilemma? They resemble in their perplexity, though not in their dishonesty, the unjust steward. They "cannot dig, and to beg they are ashamed." They cannot cast themselves upon the intellectual resources which they have made their own, nor can they fall back upon those of other people. But every one, if he can only stoop so far, can pick up a stone of personal abuse to fling at an antagonist. It is not very creditable to the laity, we must confess, but there is this excuse for them—for the class we mean to which the foregoing observations refer—that they please themselves by their efforts and do no manner of harm to those whom they assail.

We have hitherto kept in our eye the nine out of ten of Church defenders. We cannot make the same charitable excuse for the other class. They are men of culture. They occupy high positions of influence in society. If ecclesiastics, they are probably bishops. If not, they are, as likely as not, members of Parliament. We do not find fault with them for commending to the public the merits of the State-Church system, nor for denouncing the demerits of the voluntary principle. They not only *have a right* to turn their position to account in vindicating the system which they themselves adopt, but they *are right* in doing so to the best of their ability. But, surely, they ought to be above resorting to the superficial and tricksy tactics of the common run of Church defenders. Take, for example, Mr. Cross, the member for South-West Lancashire, at the Church Congress recently held at Leeds, or Mr. Powell, the member for the North-West Riding of Yorkshire, at a meeting of the friends of the Church of England held last Monday week, in St. George's Hall, Bradford. These are gentlemen who ought to know something, at least, of the facts relating to the subject they discuss. Both of them have listened to such a statement of them in the House of Commons as is utterly incompatible with the theory of them that they assume. We mean, of course, the facts which relate to the origin of Church property. They listened and were silent, they took no exception where their exception might have been overruled. No member of Parliament did so last Session. No member of Parliament did so throughout the whole of the protracted debates in 1869, on the Irish Church Act. The theory that the Parochial Endowments of the Church of England had their source in private beneficence, is a clerical fiction, old enough, it is true, but most easily set aside. There is no lawyer of respectability in Parliament who would risk his legal reputation by maintaining it. It is utterly untenable, and, we may say, Parliament has never deigned even to discuss it. Nevertheless, such men as the two hon. members we have named, go on assuming the unquestionable truth of the "private beneficence" theory just as if the accuracy of it had never been disputed, or the fictitious character of it had never been exposed. They do this out-of-doors before crowded audiences, but they refrain from doing so in that place where, if they have any reliance upon their historical statements, they know full well that they will be heard with respect, and answered, if need be.

Now, we have picked out this one subject simply to put before our readers a distinct illustration of the bad habit we complain of. We might give from a dozen to a score additional ones. If these old worn-out statements and arguments can be substantiated, as against the arguments of the Liberation party, would it not be better to try and substantiate them? Why perpetually assume positions that cannot be, or have not been, held by reasonable proof? Why perpetually follow in the wake of clerical controversialists who never looked at any but their own side? It is not creditable to the cultured laity. We can forgive them any amount of ponderous wit, or of heavy-booted fancy. We can find amusement in their efforts to cast ridicule upon their opponents. But, really, this obstinate persistence in setting forth obsolete views of ecclesiastical history—views, too, which a very little study might serve to correct—can hardly be regarded as quite fair, and, certainly, throws some doubt upon the earnestness of such as give way to the bad practice. At any rate, it indicates that they are more intent upon upholding the position of their Church than upon ascertaining the whole truth which relates to its history.

THE *SPECTATOR* ALL ABROAD.

OUR contemporary, the *Spectator*, may be regarded as the "superior person" of the weekly press. Without pretending to the brilliant truculence of the *Saturday Review* it maintains that sort of mild dignity which is so often found associated with serious conviction. While shunning any identification with professional feeling, such as gives as it were an aroma of old port to the columns of the *Guardian*, the *Spectator* manifests an affection for the Establishment so faithful, so earnest and tenacious that in the present state of the question it often seems almost pathetic. Notwithstanding this, or as he would prefer to put it, in consequence of this, our contemporary is eminently liberal. He has a great horror of sectarianism, and has thoroughly mastered that distinction between a church and a sect which presents such great difficulties to our more benighted minds. He is fond of displaying broad sympathies; and from "brain waves" to the biography of cats' and dog-consciousness, nothing in nature or in man is alien to his intelligent columns. The *Spectator* has just been surveying the world, not exactly from China to Peru, but at any rate from Gibraltar to Berlin, and has found it impossible for any "dispassionate observer to watch the struggle now raging between the Papacy and most of the European Governments without an impression that the first result of this great quarrel will be the disestablishment and disendowment of the Catholic Church."

We should have thought that even a Broad-Church organ might have found some reason for satisfaction in such a prospect. But we are mistaken. Our old-fashioned association of religion with truth, and our prejudice in favour of leaving truth to fight its own battles, must, if the *Spectator* is right, have very sadly distorted our view of things. We are told that it may be very natural for a fervent Catholic bishop to "exult in the release of his order from the restraint of State control and from the obligation involved in State pay." It is natural, also, that the average Protestant should be "gratified by his increasing hope that the final end of a Church he dislikes is rapidly approaching." But what the *Spectator* can not understand, is "the satisfaction with which conservative Protestants, men who understand the condition of Ireland and are *not blinded by any ecclesiastical antipathies*, appear to regard a process which, from their point of view, they ought to consider full of danger to society." Now, to say nothing of that curious compound conservative Protestantism, which would seem to us very like stationary progress, we think that the words we have italicised are a curious illustration of what is really meant by the Broad Church position with regard to the question of Establishment. For "not blinded by any ecclesiastical antipathies," read "not troubled by State patronage and propagation of superstition;" and the real nature of the issues involved will become much clearer. The objection which not only Protestant religionists, but all rational thinkers, feel to the employment of national resources for the enforcement of the arrogant decrees of a foolish old man; the shame which believers in progress experience when they think of holy coats and winking virgins, may be stigmatised as "ecclesiastical antipathies"; but such feelings are not the less healthy on that account. Charity is one thing; indifference is altogether another; and the inveterate tendency of Broad-Churchism to confound the two betrays the essential weakness of its position.

But the *Spectator* goes on to instruct us as to what *ought* to be the emotions of conservative Protestants in the alarming prospect of a general disestablishment of the Catholic Church. Such a result, we are told, is "full of danger to society." And what do our readers think is the first reason for this gloomy foreboding? The Catholic Church it seems will manifest "an increase in her cohesiveness, in her antagonism to civil society, and in her power of acting without *reference to political consequences*." Now, altogether apart from our "ecclesiastical antipathies," we should have supposed that the words we have italicised described as far as they go an almost unmingled blessing. It has been precisely the necessity for acting with a view to political consequences, precisely the hope or the fear of results to be obtained by political combinations, which has made the influence of the Romish hierarchy dangerous to the peace of Europe. But if once all governments cease to take any notice whatever of any man's religious profession or religious office, it is manifest that there will be nothing farther to be gained by political intrigue. For a while indeed the hope that the issue may not be final might perhaps offer temptations to clerical activity in elections or otherwise; but when once the conviction gained ground that there was no chance of any further change, even the most ambitious priests would be compelled to confine their aims within the limits of their spiritual work. In the United States of America, the Catholic Church has full "power of acting without reference to political consequences," but we are not at all aware that there has been there any such development of her "antagonism to civil society" as should make us tremble for the future of America. We are warned by the fatuous arrogance of the Vatican Council that "the Catholic Church will act with all the more energy because the secular power will have so completely excluded itself from any right to control, to warn, or to advise." This sentence is surely amazing. If we have read history to any purpose the Catholic Church has shown far more disposition "to control, to warn, or to advise" the State, than to be controlled, or warned, or advised itself. We had thought that at the present moment what constitutes precisely the difficulty of Continental government is the necessity, which is created by their official recognition of the Church, for controlling, warning, or advising those who strongly object to the process. But farther, the right from which the secular power is said to exclude itself must be either the prerogative of influencing strictly religious decisions in matters entirely spiritual, or it must be the authority which belongs to every government over those who are lawfully its subjects. Now the first prerogative ought never to have been assumed; and the second is in no way concerned in the question. However heinously the doctrine of Papal infallibility may insult the common sense of the age, it gives no trouble to the secular power either in Great Britain or America. It is only where Romish priests are Government officials, and therefore specially tempted to parade a divided allegiance, that this foolish dogma becomes the apple of political discord. On the other hand, if it is meant that through disestablishment the secular power excludes itself from any right to control the conduct of priests as subjects or citizens, the assertion is, of course, absurd. A priest of a disestablished Church may use pastoral influence freely so long as he keeps within the law; but if he slanders from the altar a refractory member of his communion, he will find that the secular power has by no means excluded itself from the right to control him.

It is simply astounding to be told in the present day, and that by an organ of latitudinarian thought, characterised always by a profession of "sweet reasonableness," that not Rome only but modern society has suffered by the exclusion of the higher clergy in Catholic countries from all secular offices. "That spirit of moderation, that knowledge of affairs, and that power of understanding human nature," which our contemporary generously attributes to some race of high clerical functionaries unknown in history, and the loss of which he laments through the progress of disestablishment, sounds very oddly in ears that tingle with the atrocities of ecclesiastical tyranny in Italy, in Spain, in the Low Countries, in France, and in all lands where the higher clergy have been permitted to use secular offices for the glory of the Church. Then, in the very next sentence, we are told that a disestablished priesthood loses at once its "sense of pecuniary independence" and its "points of contact with ordinary life." Now we had always thought that pecuniary independence, especially in a priest, was precisely the condition which deprived him of contact with ordinary life, and of interests in common with other men. Dependence on the sympathetic support of adherents may have its dangers; though they are dangers from which no political leadership, indeed no position of genuine vital influence, is ever free. But that dependence has at least this advantage, that it brings teachers, as is the case in Wales and Ireland, into familiar contact with the taught; while a thousand common interests are realised which as between the pompous rector and his tithe-paying parishioners have no existence. To range together amongst the evils of disestablishment the pecuniary dependence of the priesthood and its loss of contact with ordinary life, betrays not only a practical ignorance of existing Free Churches, but also an utter incoherency of thought, only to be accounted for by a sort of intellectual despair concerning the question at issue. Nor are the contradictions of this singular article exhausted here. For farther on we are assured that "if the Catholic clergy in Ireland had not sympathised so entirely with the peasants,"—that is if they had not felt so many points of contact with the ordinary life of their flock,—"if they had understood the landlords and been understood by them a little more, many of the features of the long agrarian struggle would have been ameliorated." We have heard of another clergy, not yet disestablished, whose sympathies according to the reiterated complaints of the *Spectator* itself are almost exclusively with the landlords, and that precisely for want of those points of contact with ordinary life which are said to be so supremely desirable. Doubtless a Christian minister should sympathise with all mankind. But if it comes to be a question of exclusive sympathy with the oppressors or exclusive sympathy with the oppressed, we can hardly doubt which our contemporary himself would regard as the nobler fruit of Church life.

THE DISESTABLISHMENT MOVEMENT.

BURNLEY.

A fortnight ago a meeting was held at Burnley to inaugurate a Church Defence Association for that borough. The meeting was well attended, and was addressed amongst others by Mr. Croston and the Rev. Brewin Grant, the latter in his characteristic style.

In rejoinder to this a meeting in favour of disestablishment was held at Burnley on Tuesday evening last. The *Burnley Gazette* states that it was of an enthusiastic character. The chair was occupied by the Rev. R. Evans, and amongst those on the platform were the Rev. C. Williams, of Accrington, Rev. J. Stroyan, and Rev. R. W. Oldring.

After the introductory address of the Chairman, the Rev. J. Reid addressed the meeting, and referred to the addresses that had been delivered at the Church Defence meeting, and in regard to Mr. Grant's, remarked that he should be ashamed to stand on a platform where such a style of address was going on. Mr. Reid having replied to some remarks,

The Rev. Chas. Williams rose, and referring to the personalities which had been indulged in at the Church Defence meeting, said that personally he felt very thankful to the gentleman who a little more than a week ago enlightened the people of Burnley as to their principles and desires. The more of such meetings they had in Lancashire the sooner the disestablishment of the Church of England would come. For, mark, that meeting like most every meeting of the kind, was characterised by abuse of their opponents. Men never abused their opponents until they had exhausted their argument—(laughter and cheers)—and he felt very much that those gentlemen who appeared at the Literary Institution were conscious that their case was such a poor one that if they did not abuse the Williamses and the Mialls and all other persons connected with the Liberation Society, it would be very difficult to carry on the meeting to the close, and so for lack of better matter they indulged in personalities which pleased the speakers, and did not hurt them. He should not reply to their personalities simply because he believed it was beneath the dignity of the platform to indulge in any such personalities. He would treat them as honest men, and until he could prove the contrary he would take for granted that they believed what they said, and as soon as he ceased from that position he trusted he should cease to stand on a public platform at all. Mr. Williams went on to make mention of the mistake which Mr. Hughes had made regarding Dissenting chapels, which Mr. Hughes had admitted himself, but which had been repeated at the Defence meeting. He then referred to the facts brought out in the recent *Nonconformist* supplement. From this he passed on to the church property question, and then dealt with Mr. Grant, correcting a few of the more outrageous statements of that gentleman. We take the following:—

Mr. Grant said there were few—and he put himself amongst them—who had thoroughly read and understood the broad facts of English history and English religion. He believed honestly if what were called Dissenters generally would understand history as he could teach them in a very short space they would start fresh and fair, and give up the whole concern. Well, now, Grant says Roger Williams was endowed by the Salem Church. Says Bancroft, the Church at Salem invited R. W. to be its pastor; the authorities required Saelm to forbear; Roger Williams thereupon withdrew to Plymouth for two years. Says Grant, because the Salem magistrates would not give R. W. more land, the English Baptist Liberationists cried shame upon them. Says Bancroft, the Boston (not the Salem) magistrates opposed R. W., and withheld from the people of Salem a tract of land to which they were entitled as a punishment for electing R. W. a second time. Says Grant, R. W. excommunicated the magistrates. Bancroft: The Boston court decreed his banishment because R. W. maintained the principle of absolute religious liberty unconditioned by man. Says Grant, R. W. got his last endowment in the gift of Rhode Island from the English Parliament. Says Bancroft, he purchased it from the Indians, got the charter as a protection against the colonists, and then "gave away his land and other estate to them that he thought most in want, until he gave away all." Says Grant, R. W. was king and priest over Rhode Island. Bancroft: He chose to found a commonwealth in the unmixed form of a pure democracy; where the will of the majority should govern the State; yet only in civil things; God alone was respected as the Ruler of conscience. Bancroft further adds that R. W. contended for the rights of the Indians, and at the request of the colonists who had persecuted him interposed with the Indians and saved Massachusetts from danger if not destruction.

The Rev. J. Stroyan afterwards addressed the meeting, and exhorted the audience not to suffer their minds to be blinded on this question. It was coming to the front, and it was a question which would divide more any other the Liberal and Conservative party. A number of questions were then asked and answered, and the meeting was closed.

RICHMOND.

Pastor Gordon, of Darlington, lectured at Richmond on the Monday night on the Disestablishment question—the meeting, like the previous one, exciting much interest at the election time. The subject was Church property, which was dealt with in an exhaustive manner, Mr. Gordon not confining himself to the origin of the property, but going on to give illustrations of its mode of administration. At the close of the address,

The Chairman asked if any gentleman had any question to ask the rev. lecturer.

Mr. J. Robinson: There is a question I would like to ask. Is Mr. Gordon paid for preaching?

The Rev. J. H. Gordon said, he would answer the question, though it had nothing whatever to do with the subject. He presumed his friend had asked in the belief that because the clergy were paid he found fault with them, and that if he was paid for preaching he was inconsistent. It was because the clergy were State paid, and not out of the pockets of their people, that he objected. (Cheers.) In that sense he was not paid, and never should be. (Cheers.) In the sense of accepting week by week what his people liked to give him, he was paid, and deserved it too. ("Hear, hear," and cheers.)

A Voice: You work for your money.

The Chairman said he was sure from the way in which they had listened to arguments of the lecturer, that they were all, or nearly all, convinced that his arguments were true, and to his mind they were unanswerable. The rector, the other night, seemed to think that Mr. Gordon had no right whatever to come to the quiet little town of theirs and disturb the peace and quiet, but he (the chairman) thought the rev. lecturer that

night had fully dismissed that fallacy. Mr. Gordon was only acting on the advice given by the Prime Minister of the country to Mr. Miall, to educate the people up to the required point. He thought that after the arguments they had heard they would feel that they had received education as referred to by the Prime Minister.

A vote of thanks to the Chairman terminated the meeting.

THE PAST MONTH'S WORK.

(From the *Liberator*.)

The Liberation campaign opened this season a month earlier than usual, and promptitude has proved to be wisdom. The Birmingham Conference was well timed, and it has done its work. It attracted unusual attention. It was reported more fully by the press than any similar gathering has been, and both the number and the character of the leading articles which the most important journals have devoted to the subject have conclusively shown that the conference has *told*.

We may add the expression of our belief, that the spirit of moderation, which somewhat disappointed the more ardent members of the conference, has contributed to produce the good impression made by the proceedings at Birmingham. Had the issue of those proceedings been different, it would have been easy for hostile or hesitating journalists to have treated the decisions of the conference with derision, as reckless and Quixotic. But a policy which uses existing strength with wisdom, strikes every blow with precision of aim, and aims only at the attainable, commands the respect, or excites the fear, of even those who conscientiously object to its purpose. It is only wild writers who attribute, what they call, Mr. Miall's "subdued tone," to the consciousness that he suffered "an overwhelming defeat" last session, and declare that "the disestablishment crusade has collapsed, and Mr. Miall, like a man of the world, is chiefly anxious to see the hatchet he flourished so bravely decently interred." A movement which has collapsed is not usually written or talked about as is the disestablishment movement at the present time, and the *John Bull* is much nearer the mark than the *Globe*, when it passionately ask, "Will the country allow the Liberation Society to proceed in a work admitted to be a tremendous undertaking, through its sheer pertinacity, and an enthusiasm and determination worthy of a better cause?"

Let us go on with our work during the season as we have commenced it,—with a hopeful spirit, tempered by sobriety, and accompanied with a deep sense of responsibility. Everything is working with us, and every month affords fresh proof of the soundness of our principles and new auguries of our success.

RELIGIOUS REASONS FOR DISESTABLISHMENT.

In the Town-hall, Birmingham, on Wednesday night, the second of the series of lectures arranged by the Central Nonconformist Committee was given. The lecturer was the Rev. Dr. Allon, of London, and the subject was "Religious Reasons for Disestablishment." Mr. George Dixon, M.P., presided, and amongst those on the platform were—Mr. W. Middlemore, J.P., Mr. R. W. Dale, M.A., Councillors Perkins and Schnadhorst, Revs. H. W. Crosskey, R. Ann, F. Stephens, E. C. Pike, John Bond, B. Nicholson, J. Renshaw, A. M. Dalrymple, E. Madeley, and J. G. Jukes, and Messrs. J. A. Cooper, J. B. Williams, G. Ingall, E. Mander, Alfred Dale, B. Hudson, W. J. Knapton, Joseph Harris, J. C. Woodhill, C. Cadbury, and G. E. Reading.

The CHAIRMAN, who was received with cheers, said Nonconformists had undertaken a task of enormous magnitude—the disestablishment of the Church of England, a venerable institution which had taken deep root in the hearts of many of our fellow-countrymen. The task would take all their patience, perseverance, and energy, but he thought that in this day they had amongst the Nonconformists men who would not disgrace their Puritan fathers—(cheers)—who would show that the spirit of former times still lived with undiminished force. These lectures appeared to him a wise course, for in them questions could be discussed in a calm, judicial spirit, which could scarcely be obtained in an ordinary meeting. He repudiated the idea that in this movement Nonconformists were actuated by jealousy and envy of a Church endowed with superior advantages, and, as some Churchmen believed, with greater power. The case stood in this position. The people were divided into three sections, one who attended upon the services of the Church of England, another which attended religious worship in other forms, and a third—which was perhaps not less numerous than the others—that did not attend any place of worship at all. Now, if he were told that one of these sections believed it was labouring under disadvantage, and was in a position of inequality by the endowments and social standing given to another section, then he thought that section had a claim upon him, and he should assist in rectifying that inequality and removing that grievance (Cheers.) When he found that that section numbered nearly one-third of the whole population, he was the more inclined to say that the grievance demanded an immediate and full consideration. Now, no one would doubt that the Nonconformists believed—and believed unanimously—that this grievance did exist; but if they were to get it removed they must do more than convince themselves: they must appeal to those outside their own bodies, and show what the grievance was, and how deeply it was felt, and that it was in the interests of every portion of the community that that grievance should be removed. (Cheers.) And they must first appeal to the members of the Church of England, amongst a great many of whom he believed there was a disposition to listen to the statements made on behalf of Nonconformists. His presence there showed that—(Hear, hear)—for he was a member of the Church of England, though it might be said that it would be better if he, and such as he, joined some Nonconformist body. To this he would reply that, if this were to occur, the great preponderance of members which the Church of England supposed herself to possess, would cease to exist even in their own minds. (Hear, hear.) In order to convince a sufficient number of members of the Church of England to attain their object, it was essential that his Church should be treated with a spirit of fairness, of justice, and of generosity, and if he did not think that the Nonconformists would do so he should not be there. And it must not be forgotten that those outside all churches must be addressed, for he was convinced that though these men were ignorant, perhaps, and uninformed, and had not given sufficient consideration to these matters, yet the spirit of religion was still there, and they had the same political power as the other two sections. They might expect the time would be far distant when the object of the Nonconformists would be realised—how distant they could not tell; but he thought it would be brought much nearer if, in considering this question, and in advocating the claims of Nonconformists, they regarded the interests of other churches and the interests of the people, if they acted in that spirit of Christianity and love which ought to guide all those who were seeking to spread Christianity. For his own part, he believed that the great majority of those who were now living would see this end gained, and when that was done, he believed they would find that, so far from it being a disadvantage to the Church to be disestablished, though she might have to change her name and to abolish her relationship with the State, she would only have thrown off chains which had impeded her, and that the spirit which had actuated her for so many centuries—the spirit of real Christianity—would still live in her, and would produce even greater results than hitherto. (Cheers.)

In opening, the LECTURER said it was possible that to some ecclesiastical minds the very title of his address would sound very profane. They would as soon think of religious reasons for a violation of the decalogue as of religious reasons for disestablishment. It was not an easy thing for a controversialist to see that disputed questions had two sides; it was especially difficult when the matter in dispute affected religious truth and life; the momentousness of the interests involved made men afraid of risk. They felt it to be almost treason to Christ to connect His Divine truth with any form of embodiment or with any method of propagation save that to which they had been accustomed. One of the evils of a ritual and ecclesiastical habit, with which it was very difficult to deal, was the pseudo-reverence which put tradition all-fours among inherent properties—mere expediencies among necessary virtues. Nothing was easier with emotional or inexact minds than to confuse the accidents of sacred things with their essences. The man who found treasure in a field bought the field also, as if it were essential to the treasure. Thus it was that men thought of creeds as if they were essential to doctrine, and of forms of church construction as if they were essential to visible church life, and of church relations as if they were essential to Church existence. They had so cherished reverence for them that moral judgment was disabled, and they were as incapable of estimating their intrinsic good and evil as of dispassionately pronouncing upon those of a parent. Often through their strength of affection they called good that which all other men called evil, and extenuated undeniable evil in a way that to him and those with whom he was associated was startling and painful in its unconscious immorality. A very singular illustration of this occurred in the recent defence of "The Book of Common Prayer," by Dr. Vaughan, the Master of the Temple, whom they all recognised as one of the most conscientious and spiritual of living ministers of Christ; and yet he justified the promiscuous use of the burial service of the Prayer book on the ground that nothing could convey "a more awful lesson than the contrast in certain cases between the words employed and the circumstances which contradicted them." "There was," he said, "a sort of solemn protest in the hopes and thanksgivings uttered over the grave of a sinner which was far more thrilling in its testimony against sin and for holiness than any omission or any qualification that the ingenuity of man could have devised. That was what ought to have been true of him; that was what ought to have been his life and his death." Which simply meant that there was no better way of teaching truth than to tell an audacious falsehood—of inculcating honesty than aggravated theft; or, they would say, of illustrating the excellences of free church life than by being a thorough-going Erastian. They did not wish their friends of the Establishment to surrender the religious feeling they associated with it; they only wished them to renounce national establishments, and give Nonconformists credit for being as religious and sincere as they were. The question of Established Churches entered as deeply into their religious convictions as it did into the convictions of their most strenuous defenders. As religious men they not only felt justified, but constrained, by every legitimate means in their power to disentangle the Church of Christ from that which embarrassed and corrupted it. (Applause.) It was a law of our complex nature that the most spiritual principles, the most ethereal sentiments, could find practical embodiment only in material forms. A sensuous ritual embodied very spiritual worship; very homely virtues embodied very abstract virtues. Thus it came to pass, that the advocate of national establishments sought to realise his ideal by a process so prosaic, not to say vulgar, as an Act of Parliament; and to accomplish the constitution and regulation of his national Church, appealed to the Sovereign and her Ministers, employed his suffrages as a Parliamentary elector, and in every practicable way sought to influence Parliamentary votes. He was religiously thankful that there were bishops in the House of Lords, and piously approved the appointment of them by the Prime Minister of the day. He contended that the Nonconformist had an inalienable right to think and act for himself in relation to the things that pertained to the soul. Admittedly he was a loyal subject, a good citizen, and a virtuous man. He had of necessity to appeal to Parliament to reverse enactments and remove disabilities which had been imposed by Parliament. He took his stand upon the broad, equitable, and intelligible principle that the civil law shall know no distinction between one citizen and another, that all churches shall be regarded by it alike. No Nonconformist asked that any disability such as he had suffered should be put upon members of the Episcopal Church. But such was the base quality of Nonconformist blood that their first petition to Parliament, for the consideration of this policy, inoculated them with an unspiritual and virulent disease, pathologically known as "Political Dissent," which Mr. Matthew Arnold called a "factious mixture of politics and religion." From his soul he loathed the spirit which had been manifested by some friends of the Establishment; it did violence to all his instincts of fair play. He strongly condemned the practice of styling Nonconformists "political Dissenters." It did not follow that because they denied to civil Governments the right to legislate for Churches, they released them, as legislators, from the responsibilities of religious men. "A ruler over men should be just, ruling in the fear of God." (Applause.) Mr. Gladstone was under as direct and grave a responsibility in the measures which he proposed to Parliament, as he (the lecturer) was in the sermons which he preached in a church. (Applause.) So far from its being their duty to abdicate theirduties as citizens, because they were religious men, it was a solemn and imperative obligation to imbue politics—the science of public order and well-being—with the influence of Christian principles, to make it moral, religious, and free. It had ever been the glorious perogative of the disciples of Christ to wage war against civil tyranny, and they dared not cease to discharge these religious obligations of Christian citizenship. Were they the men, because injustice and tyranny had entered the Church itself, laid hold upon its spiritual forces, perverted its spiritual principles, and denied to spiritual men the inherent rights of the religious life, to abdicate their duties as citizens simply that they might not oppose wrong-doers in the Church?—(No, no.) Nay, verily, no devil was so bad as a religious devil. (Cheers.) An institution was not religious because religious things were its elements, else a church burglar might claim to be religious because he had stolen the communion plate. (Cheers and laughter.) If it were a religious duty to resist tyranny anywhere it was tenfold a religious duty to resist it in sacred things. They were not, in the nineteenth century, to be frightened into churches when their duty was at the hustings, by the plea that the hustings was not a fit place for a religious man. (Cheers.) It was a fundamental principle of their religious life that nothing was foreign to their religious life that was human. Throughout its history the Nonconformity of the past had been distinctively and intensely religious in its principal aims and motives. Almost every name that was prominent in the history of English Nonconformity was prominent in the history of English Christianity for eminent godliness. The speaker showed from the histories of the great men of Nonconformity that the fathers and founders of modern Nonconforming churches were the most eminently holy men of their day, ejected because these qualities hindered an unscrupulous conformity, not even the suspicion of political disaffection attached to them; they were simply martyrs for conscience sake.' Scarcely in any class had seceders, in the first instance, been anti-State-Churchmen. The fathers were practical seceders, and the children deduced principles from their experience, and with this noteworthy result—the process of conviction was uniformly in the same direction. There had been no instances of any seceding body returning to the calm dignity and pleasant emoluments of the Establishment. Inducements had not been wanting, solicitations and yearnings for the comprehension of Dissenters had of late years been frequent; and truly, had Nonconformists been mindful of that country from whence they came out, they mrght have had opportunity to have returned, "but now they desire a better country, that is a heavenly." While, therefore, doctrinal, ecclesiastical, social, and political questions had been incidentally mixed up with the State, Church argument, from first to last, its essential character, motive, and movement has been religious, not political or ecclesiastical.

State establishments had been forsaken, condemned, and resisted because in practical experience they had been found inimical to the sanctities, the charities, the liberties and the activities of the spiritual life. In no intelligent, honest sense of the term, therefore, could the epithet political dissent be applied to English Nonconformity. It was, as it ever had been, a religious faith necessarily seeking its realisation through social and political means. The religious principles upon which they rested their rejection of national establishments were, first, that their influence, as proved by experience, had not been conducive to the highest truth and holiness. The advocates of the Establishment never attempted to vindicate the spirituality of the Establishment principle, which was really the only point in question. They dealt only with matters incidental to it. It would be as outrageous for a Congregational church to legislate for the spiritual control of a Jew, as it was for a national Parliament to legislate for the spiritual control of either. It was as incongruous for the House of Commons, as such, to legislate about the doctrine, ritual, or discipline of a Church, as it would be for a Church society to legislate about free trade or the income-tax—(cheers)—the manifold social organisations of a nation had each its distinctive functions. The speaker quoted statistics from the *Nonconformist* to show the absurdity of the assumption that the Established Church was identical, or anything like identical, with the citizenship of these realms. In the Establishment they found things such as these—the political appointment of its chief pastors by the prime minister for the time being; property rights of patronage in the appointment of its beneficed clergy; auction and private sales of advowsons; clerical independence and defiance of the congregation; party struggles in law courts about the most sacred doctrines and things. Were these in any way conducive to spirituality? Spiritual in spite of them, thank God, thousands were. And yet Mr. Davis, in the *Contemporary Review*, ventured on this startling assertion:—"The bishops may not do so much good as they ought to in the House of Lords, but they get spiritual good from it, and the whole Church is better as a spiritual body for the mingling of the political with the ecclesiastical mind in its bishops." If the hagiology of a Church was the criterion of its validity, no Church had prouder credentials than the Church of Rome, and Nonconformity was not without its saintly names, such as Baxter, Philip Henry, John Bunyan, Isaac Watts, and Philip Doddridge, which went far to vindicate it. (Applause.) Bernard and Channing, Herbert and Doddridge were alike the sanctified fruit of the common truth of Christianity, and the common life of the Spirit. He argued, at considerable length, that establishment was in its conditions and influences, inimical to practical church efficiency. Both philosophy and experience would teach them that the influence of Establishments, as such, was to neutralise the elements of spiritual power in a church rather than to intensify them. He referred to the progress which the Nonconformist body had made during late years in the United Kingdom. In the fourteen years following 1851, the Congregationalists alone expended in London £370,000 in chapel-building. He then contended that establishments were inherently hostile to freedom. Sanctioned and exemplified as they believed Congregational Episcopacy to be in the New Testament, they had no desire to see all churches congregational. They felt no single obligation or inclination to question the perfect legitimacy of both Episcopalianism and Presbyterianism. So long as the fundamental principles and inherent rights of the spiritual life were not violated, they regarded the development into Episcopacy or Presbyterianism of New Testament sanction, as but the legitimate exercise of those liberties of the spiritual life which Christ and the apostles so carefully respected. In conclusion, he said it must rest with their brethren of the Establishment whether they would continue to act as the hitherto had, or would renounce all invidious claims to legal prerogatives and ecclesiastical supremacy, and be contented with the natural advantages which the wealth, culture, and social position of the Episcopal Church must, at least for generations to come, assure them. Nay, it was nobler to say whether they would be contented, without respect to these things, without either unholy ambition or unspiritual striving, to take their place among the sisterhood of Churches. "He that will be greatest among you, let him be the servant of all." (Loud applause.)

On the motion of Mr. G. INGALL, seconded by the Rev. F. Stevens, a cordial vote of thanks was passed to Dr. Allon for his interesting and instructive lecture.

A vote of thanks to the Chairman was passed on the motion of Mr. R. W. DALE, and the meeting separated.

THE DIOCESAN CONFERENCES.

We have once or twice recently directed attention to the proceedings of the diocesan conferences, pointing out how all the conferences were being used for Church Defence purposes. This week we have to notice two more—one in the west and the other in the east. At the Bath and Wells diocesan conference, Lord Hervey presided, and in his opening address, broke loose on the education and Church and State questions. With regard to the latter, the bishop justified Church Defence in the following language:—

I will only say it appears to me to be dictated by the simplest instinct of self-preservation, when an active, restless, unscrupulous party are banded together to promote the destruction of that Establishment which is coeval, or nearly so, with the introduction of Christianity into our country; when many thousands of pounds (I forget the exact amount the Liberation Society receives) are subscribed annually for the express purpose; and when men who call themselves ministers of Christ use such language of deadly hostility against the Church of this land as we have lately heard at some of the meetings of the Nonconformist body—I say it seems to me to be a matter of the simplest instinct of self-preservation that members of the Established Church, if they really love that Church, and if they really feel that Church to be a blessing to the country, and desire its continuance, should band themselves together: not to seek the destruction of their opponents, not to imitate their unchristian virulence; but simply to act in self-defence, and for the purpose of self-preservation.

Lord Hervey, it will be seen, talks of the virulence of the Liberation party. With such an example as he set, it is not surprising that a good deal of bad language was used at the conference. The Endowed Schools Commissioners especially were attacked in a very animated manner for their injustice to the Church. Then came Church Defence, and Churchmen were told that they must "fight." One speaker, Mr. F. H. Dickinson, contributed the following morsel to the discussion:—

What he had heard about Mr. Miall and the Dissenters showed that the question was one of Dissenting ministers and not of Dissenters. The clergy occupied that position in some respects in secular matters of which the Dissenters were envious, and he believed that was it which urged on the agitation against the Church. (Hear, hear.) A friend of his had told him that the real secret of Mr. Miall's energy was that he knew he would not be in the next Parliament—(laughter)—therefore he was very energetic to do what he could. (Hear, hear.) He (Mr. D.) did not wonder at it. He believed that the movement was spending itself, and that very soon they would not hear more of it. Therefore he contended that there was no necessity to form an association. The Church was strong enough to defend itself. (Hear, hear.) He spoke not altogether ignorant of the subject. He had been a member of the Church Defence Institution, and the society had very little power and influence; it was a very respectable London debating society, and that was really all that it was. (Laughter.)

After all, however, the resolution approving of action on Church defence was carried by only a small majority. Still it was carried, and then the conference seemed to have discharged its special work.

The other conference is that of the diocese of Norwich, held last week at Lynn, which almost commenced with an attack on Dissenters. Mr. J. O. Smetham spoke strongly against the proceedings of the Liberation Society; Sir Willoughby Jones advocated Church education and Church education only; while the Rev. J. Darst suggested, by way of practical action and comment, the following on board schools:—

That the influence of the Church be used to bring children to this school; that she should make her coal clubsand charities exercise their influence upon parents; and that the happy brightness of the place should form a pleasing contrast in the minds of the children to the drudgery which awaited them at ten o'clock. The subscriptions of the Church-people must, as a matter of course, be withdrawn from the school. The cost of teaching a child was defrayed by the child's pence, the Government grant, and the subscriptions of the supporters of the school. The Education Act had admitted the principle that it was a misuse of public money to pay with it for any religious teaching. By the same principle the Dissenter's child had no right to obtain any part of his secular instruction at the cost of the subscriptions of Church-people. The school pence, then, must be raised to such an amount as would, with the Government grant, maintain the school. Let the subscriptions of Church-people be given to a fund in aid of religious education; let the parents unable to pay the advanced fees apply to the managers of this fund for help; and let such help be given liberally to parents who would set a good example at home, and who desired to avail themselves of all the means provided for the religious training of their children. It would not be a bad thing to let parents know to whom they were indebted for their children's schooling.

This conference was followed by meetings at Ipswich and Halesworth, at which Church Reform in its relation to Church Defence was almost the sole topic of discussion. Dr. Chevallier informed the Ipswich meeting that the one secret of the present agitation was to raise the condition of the Nonconformist ministers at the expense of the ministers of the Church of England, while at Halesworth everybody advocated Church Defence. As the Rev. H. Owen said, the Liberation agitation must be boldly resisted, and truth must be disseminated in reply to falsehoods circulated.

Looking at what is taking place in this way, it seems probable that the Liberation work will be accomplished sooner than we expected.

BISHOP MAGEE *versus* BISHOP FRASER.—The Bishop of Manchester and the Bishop of Peterborough cannot agree. Not that they have quarrelled, but that they dissent from each other's views on the nature of the State Church. Bishop Fraser has been lately preaching at All Souls' Church, Halifax, and we remark, in passing, that, as the sermon is reported by the papers to have been devoted entirely to Church Defence, it presents another proof that Episcopal dignitaries, while loading with opprobrium "political Dissenters," preserve their consistency by using the pulpit for political purposes. In the course of this purely religious sermon, from which politics were carefully excluded, reference was made to Mr. Miall's recent speech at Bradford, wherein it was asserted that Establishments were not from God but from man. On this the bishop, finding it convenient to leap over Christianity and go back to Judaism—ecclesiastical minds always dwell in antiquity—asked, "Was not the Jewish Church established and endowed?" We might repeat the proofs, which have been given over and over again, that the Jewish Church was not analogous to the English Establishment; but we prefer to let Bishop Magee answer his impetuous Brother Fraser. At the late Conference at Northampton, in reply to the Rev. Sydney Gedge, Dr. Magee said he held as emphatically as any man that the Establishment was an accident, and not an essential of the Church; and he further said that, although they had not in his judgment yet arisen, circumstances might arise in which the Establishment would be an injury and an evil to the Church, whose interests would, in such case, demand separation. Which of the bishops is right? The one wishes us to believe that God is the author of the Act of Parliament Establishment, the other distinctly declares that it is an accident. Shall we take our choice? Then we will say that Bishop Magee interprets history somewhat more accurately than swift-thinking Bishop Fraser reads the Old Testament.

ARCHDEACON ALLEN AND CHURCH DEFENCE.—Archdeacon Allen, of Shropshire, does not approve of Church Defence; and he has induced a body of the Salop clergy to take a step which is a pretty strong condemnation of the tactics of Dr. Lee. The annual Archidecanal Conference is approaching, and the subjects to be brought forward there are previously to be discussed in the rural deaneries. In the Ruridecanal Conference at Whitchurch, when the subject of Church Defence was reached, the archdeacon made a bold but withal a wise suggestion. He advocated the expunging of the matter from the programme; and the rural dean, the Rev. Mr. Egerton, went heartily with the archdeacon. No one buckled on armour for a stand-up fight, and—is it possible?—the proposal was carried *nem. con.* The archdeacon insisted upon every clergyman and layman doing his duty, as the best means of defence, and the Rev. Mr. Egerton expressed a similar opinion. May this be taken as a hopeful sign that at least some of the clergy believe the peculiar kind of combativeness of the Church Defence Society to be damaging to the Establishment? or as a sign that Church Defence meetings reveal only the impossibility of any agreement as to Church Reform? or as a sign that such meetings will be powerless to prevent Disestablishment, and that, therefore, it is wise of the clergy, *before* Disestablishment, to gird themselves up for the practical work which must follow Disestablishment? Whatever this may be a token of, we rejoice to believe that there are a few of the clergy who prefer to spend their energies in attacking sin and vice and wretchedness rather than in fighting the warfare for the State-supported supremacy of a sect.

IGNORANCE—REAL OR FEIGNED.—Many of our readers may probably require to be informed what Congregationalism is. Well, it means much the same, we believe, as Dissent, or Nonconformity At any rate, the Congregationalists are Dissenters, or, as they evidently prefer to be called, Nonconformists. And they have lately had a "Congress," in servile imitation of the Church, at Nottingham. It appears in fact, that they have an organisation called "The Congregational Union," composed, we understand, of various sorts of Dissenters.—*Church Herald.*

PURITANICAL BISHOPS.—The *Church Times*, in alluding to a recent incident at Llangollen, writes:—"Dr. Hughes, of St. Asaph, so far from exemplifying the fitness of Welshmen to discharge episcopal functions amongst their countrymen, has only added another typical instance to the three which we gave last week, of the almost certain failure of Puritanical episcopates. Bishop Hughes' inaptness for rule has manifested itself in a manner altogether different from the simple incompetency of Dr. Pelham, the repulsive partisanship of Dr. Perry, or the vulgar despotism of Dr. Baring. Of the three his case most resembles the last, but it is differenced by the substitution of the oil of Winchester for the mustard of Durham."

A CRITICISM ON A QUEEN'S CHAPLAIN.—The *Church Herald* notices "with deep regret, the announcement that the Rev. Stopford Augustus Brooke, minister of St. James's Chapel, York-street, Westminster, has been appointed one of the Chaplains-in-ordinary to the Queen. We utterly disclaim (it says) having the slightest personal antipathy to Mr. Brooke, for whom, in fact, we should, from all we hear, be disposed to entertain socially a warm regard. But that is not the question. Mr. Brooke is a latitudinarian in religion in no appreciable degree different from a downright sceptic. We speak from what we have read in his recently published works, and what has been pointed out, in reviews of them, in our own columns. Such a religionist cannot possibly be sincere in his profession

of the principles of the Church of England, and cannot therefore be a fit person to be a Chaplain-in-ordinary to the Sovereign as Supreme Governor of the Church. Whoever may have the appointment of Her Majesty's chaplains has therefore, in this case, incurred a serious responsibility."

THE BENNETT JUDGMENT.—The Rev. C. T. Bird, vicar of Christ Church, Dorchester, preached his farewell sermon on Sunday evening. He assigned as his reason the Bennett judgment, observing that, as a faithful Christian man, it was his duty to hate evil, which he regarded the teaching of Mr. Bennett. To him a general truce between all creeds and religions was intolerable. The hospital physician did not get on well with the quack doctors, coalitions in Parliamentary Government were discreditable, and equally objectionable were coalitions for carrying on religious instruction in the Church of England by compromising the most vital and cardinal principles of religion. Was the Church of England a faithful church? The judges who had pronounced the recent judgment knew that Mr. Bennett's doctrines were but a slight modification of the Romish mass, and yet they suffered them. Mr. Bennett and those like him said there was a real, actual, and objective presence of the body and blood of Christ at the Sacrament. The elements were adored. By priestcraft and ceremonies the Saviour was being hidden from mankind; innumerable saviours were set up instead of the one great Sacrifice; therefore, he felt it his duty to secede. He was a Churchman, and loved the formularies of the Church, and he did not intend to join any other denomination; but he could have no fellowship with the unfruitful works of darkness. Mr. Bird has been twelve years vicar of Christ Church, Dorchester.

NOT A CHEERFUL REVIEW.—The holidays are now over; London is refilling. The clergy have returned from the Tyrol and Switzerland, and are at their posts. The laity are at work again. Committees have resumed their activities. We are all at home again, and as we were. No, not quite so. The difference is that the Protestantism of the Church has received the rudest shock it has experienced since the Reformation; that the compromise which has been asserted of our formularies has been legally affirmed and acted on; that the comprehensiveness of the National Church has been made to reach to men professing the identical tenets of the Church of Rome, against which our Reformers protested; that Popish perversions of Scriptural ordinances may now be promulgated with the licence, if not with the sanction, of the supreme ecclesiastical tribunal of the land; that men's hearts everywhere are failing them for fear and for dread of the things which may be coming on our church and nation; that some of the clergy have seceded, on the ground of this judgment; that others are preparing to follow; and that, if the seceders have only the requisite powers of organisation, they may, and will, draw after them into the ranks of Dissent, hundreds and thousands of men whose wounded hearts and troubled consciences can no longer endure the torture of suspense, and who feel that they must, at all hazards, relinquish their fellowship with a Church apparently so impotent to defend the truth, so exposed to the inroads of Papal teachers and teaching. We are not quite as we were. England may some day detect the difference. Alas! that all her children do not perceive it now.—*The Rock.*

CHARGE OF THE BISHOP OF ST. DAVID'S.—The Bishop of St. David's began his visitation on Friday, and prefaced his charge with the announcement that this was the last occasion on which he should address his clergy. He devoted his remarks chiefly to a consideration of the change brought about in the Church of Rome by the definition and promulgation of the doctrine of Papal infallibility. It had now (Dr. Thirlwall said) become impossible for a Roman Catholic, consistently with the first principles of his religion, to be a loyal subject of any Government which was not itself subject to the will of the Pope. No statesman could be worthy of the name who overlooked or ignored the gravity of the change which had been effected by the new dogma, when he had to deal with proposals for the further development of Roman Catholic influence, especially in the control of education. We had received ample warning that the adherents of the Papacy would never be satisfied till the barriers of the constitution had been swept away and the throne had been made accessible to those who would be pledged far more deeply than James II. to obedience to the Pope. The bishop went on to speak of the Ritualists and other topics. The Ritualists desired to re-Catholicise the Church of England in every particular, short; perhaps, of submission to the Pope, and thus they agitated for disestablishment. If anybody remonstrated with them they pleaded for toleration; and regarding the two great parties as two great camps, it was as if the Ritualists said, "We are on our march to take possession of your camp and make you our prisoners. All we desire is that you should let us alone, and not put any obstacle in our way." It was saddening to think that any body of the clergy could transfer their allegiance from a Church to which they professedly belonged, to an ideal body which had no existence save in their own imaginations. With regard to the revision of the Scriptures, the bishop said he could testify to the groundlessness of the apprehensions which had been expressed either as to needless alterations or as to the introduction of modern phraseology not in harmony with the style of the authorised version. If in this respect there was any room for question, it was whether the revisers had not somes carried their scruples, on the conservative side, to excess. He did not believe that the revised version would be found behind its age, or that we should seek in it, in vain, for the ripest fruits of modern Biblical scholarship. The companies would not be worthy of their position if they did not court the utmost extent of candid criticism. Their work would have to make its way by its own merits. There was no fear of its being imposed by authority. He regretted to see the education question still unsettled. He asked the clergy not to denounce or treat too lightly the value of even secular education, but to try and improve it. He urged the clergy to get seats on school boards, and not to lose the advantage of their position by standing aloof.

BAPTISM WITHOUT WATER.—The Rev. Charles Voysey has introduced a service for the "dedication and benediction" of children, in lieu of baptism. The new ceremony was performed on Sunday, and is thus described:—"On Sunday forenoon a well-dressed congregation filled St. George's Hall, Langham-place, the numbers being due to the public announcement that 'the service of the dedication and benediction of children would be performed for the first time, being a substitute for the ancient ceremony of baptism.' On examining the precincts of the platform and round about (reserved seats), it was plain that but one child was there to be 'dedicated' and receive a 'benediction.' At the left side of the reading-desk stood a highly respectable looking young couple, and on their left a friend held in her arms a fine male infant, apparently some months old. Godfather or godmother there was none, and the party stood and knelt by themselves—somewhat apart from the occupants of the front reserved seats. All eyes were naturally turned upon them, but the parents did not cease to pay the utmost attention to their devotions. When the usual hymns were sung and prayers said, the Rev. C. Voysey descended from the platform or stage, and taking his place in front of the parents of the child, commenced the 'Order of Service for the Dedication and Benediction of Children,' composed by himself, and performed yesterday for the first time. It should be stated that it was after the reading of the second lesson that the 'service' was commenced. The latter began with an exhortation, in which occurred the following passages:—'The father and mother of this child now present desire us to join with them in giving thanks to the Lord and Giver of life for His precious gift to them, for all His mercy in supporting them under their anxieties, and for granting a happy issue out of much pain and sorrow. They have brought this child into the congregation of those who love the Lord and trust Him, that we may with one accord make our prayers on his behalf, that he may grow up in health of mind, body, and estate, and be a blessing to his family, to his country, and to the world at large. . . . By this our solemn service we would, as it were, dedicate and consecrate this infant's soul and body to the service of God.' Then followed prayers for the parents and child, with responses from the choir. After the singin of a hymn, Mr. Voysey turned to the father and mother, and asked, 'What is the name of this child?' The father answered, but the name was inaudible. The congregation stood all this time, and here the 'order of service' prescribes that 'the minister shall take the child in his arms' and say certain words 'in the name of the congregation.' Accordingly, Mr. Voysey took the infant, and resting it on his left arm, said, 'We receive this child (naming him) at the hands of his father and mother, and here with one accord solemnly dedicate him to the service of Almighty God, our Heavenly Father. . . . May God hear our prayer, and make this child a brave soldier of the truth and of every righteous cause.' The whole congregation responded 'Amen,' the little fellow crying, not very loudly, the while. The 'Benediction' came next. Mr. Voysey, addressing the infant by his newly-acquired name, said, 'We give thee welcome in the name of the Lord; the Lord bless thee and keep thee; the Lord mercifully encompass thy life with joy and peace. The eyes of the Lord be ever upon thee, to give thee courage under temptation, and to cheer thy heart in the day of thy sorrow,' &c. At the conclusion of the 'welcome' the congregation said 'Amen,' and then Mr. Voysey gave back the child to its parents. The ceremony ended by the singing of 'Glory to God in the highest,' followed by a hymn of praise and thanksgiving from the Revised Prayer-book. The services of the day were then proceeded with."

Religious and Denominational News.

MIDLAND BAPTIST UNION.

The annual meeting of the Midland Baptist Union commenced on Monday, Oct. 28, in the Baxter-gate school-room, Loughborough, when a devotional preparatory service was held, under the presidency of the Rev. E. Stevenson, an address being afterwards delivered by the Rev. J. Fletcher, of Lenton, Notts.

On Tuesday morning the sittings were resumed in the above-named school, the Rev. W. R. Stevenson, M.A., of Nottingham, presiding. Prayer having been offered up,

The CHAIRMAN addressed the meeting, the subject of his address being, "The men of our large towns and villages; do our present Christian agencies reach them? and if not, why not.

After pointing out that a great percentage of the workmen of our large towns did not attend any place of worship, the Chairman said that in the localities with which he was most acquainted Christian agencies failed in a great measure to reach the men. He would ask did there not want more heartiness and life-throwing into public religious services? They were doubtless exceedingly orderly and decorus, and to a certain section of the people extremely useful and acceptable, but would it not be possible to make them more agreeable to the class he was referring to? Most of them were very imperfectly educated; their minds were only half awake, the coarse lower nature was in the ascendant, and in connection with Christian worship they needed something that would stimulate, arouse, keep them awake, and really interest them. The state of the case with multitudes of working men was this: on Sunday, they liked, as they said, to take it easy. They were at work through the week; and they preferred, therefore, on the Lord's-day to lie in bed late, presently to rise, and take a walk after dinner and then in the evening to repair to the public-house to talk about trade and politics, or more commonly the last news in sporting circles, and the probabilities of the next great race. As a remedy for this state of things the chairman suggested a modification in the style of preaching, and also that the service be rendered more attractive and hearty in other respects. The singing, he took it, should be as good as possible, and plenty of it, and, added to this, let long prayers be abolished, and let Christian men determine to revive the good old custom of responses. If they would reach the working men, stiffness, coldness, formality, must be banished from our services, and in the preaching, the singing, and the prayers there must be heart and life. He would next ask, would not their efforts to reach the working men be more effectual, if the seats in places of worship were free and unappropriated, the money for the support of the cause being raised by weekly offerings instead of pew-rents? The last question he would propose was: "Had not the public-house system much to do with alienating the men of our large towns from worship and Christian ordinances?" Total abstainer and Good Templar as he was, he did not believe that they would accomplish any wide-spread reformation of the people's drinking habits, until they had set up all over the country, working men's clubs, or British Workmen's Homes, places whither a man might resort when not specially wanted at home, and where, comfortably installed in other respects, yet free from the temptation of strong drink, he might enjoy for a time the company of his fellows. If Christians would spend a little time and money in establishing such places as he had named, they would be doing much towards solving the difficult problem of how to gain the working men for Christ. (Cheers.)

An interesting discussion followed on the subject of the address. The secretary, the Rev. W. Woods, then reported eighty-four churches as following the Union, with a membership of 10,982, and 19,125 Sunday-scholars, showing an increase during the year of seventy-seven members and 351 scholars.

The meeting was adjourned at 1.30 p.m., when the ministers and delegates partook of an excellent dinner in the Wood-gate schoolroom. Business was resumed at 3 p.m. in the Baxter-gate schoolroom. The minutes of the last annual meetings having been read, and the report of the committee having been read and adopted, the treasurer (Mr. J. S. Wells) submitted his statement of accounts, from which it appeared that there was a balance in hand of 11s. 4d.

On the motion of the SECRETARY, the time of next year's meetings was fixed for the second Monday and Tuesday in September.

Mr. WHEELER, of Nottingham, read the report of the nomination sub-committee, and its recommendations were adopted, to the effect that the place of meeting next year be Leicester; that Mr. J. S. Wells be appointed treasurer, the Rev. W. Woods president, and the Rev. J. F. Fletcher, secretary, along with a committee of seven gentlemen, the Rev. H. Platten, of Nottingham, to preach the next annual sermon. Some business of a formal character having been transacted, the Rev. T. GOADBY, B.A., of Derby moved—

That this Union, recognising in the present position in Great Britain and Ireland of the question of the relation of Government to religion, that the final struggle on the part of free churches for religious equality and on the part of the different sections of the English Establishment for supremacy over the whole becomes every day more imminent and cannot be long delayed; and also being firmly persuaded, that in the establishment of any form of faith by the State, and especially in the attempt to rule and govern the Church of Christ, the State oversteps its proper and legitimate functions; and, further, being deeply convinced of the anomaly of the continuance of the English Establishment as the Church of the nation, having its legislative sanction and enjoying the ancient ecclesiastical revenues of the kingdom, when at least half the nation is out of its pale and otherwise provides by its own free-will offerings for the public worship of God and the preaching of the Gospel—therefore this Union urges upon all its members, and upon all friends of religious freedom and equality throughout the land, warmly to support and aid in all appropriate ways the movement that has been set on foot for the disestablishment and disendowment of the Presbyterian Church of Scotland and the Episcopalian Church of England and Wales.

It seemed that the question did press for settlement. It stood in the way of the Church in many respects, and the only way in which it was to be settled was by the disestablishment and disendowment of the Church, and by having a free Church. No doubt there was a great amount of genuine religious life in the Church of England. There was for instance Dr. Pusey, if they were to go by his writings, but the question could only be settled in one way. He did not say that they should not vote for candidates for Parliament unless they would vote for Mr. Miall's motion, but he did say, that in all their boroughs they should strive to get men that would take right action in the matter, for until the question was settled there would be much conflict and dissension in the land. (Cheers.)

The motion was seconded by Mr. FRISBY, supported by Rev. T. WILSHIRE, and carried.

The SECRETARY suggested that a petition in

favour of the course suggested by the resolution should be signed and presented to Parliament.

The Rev. T. RYDER (Nottingham) proposed—

That this Union retains its unabated dislike to all national sectarian education as unjust and mischievous, and recommends the members of its churches to watch, and in every possible way to oppose, the working of the 25th clause of the Elementary Education Act, and where practicable, to support candidates for a seat in Parliament who will vote for its entire abolition.

In the course of his remarks Mr. Ryder said that they required schools belonging to no sect whatever. He believed that a school had no more right to be denominational than pumps and washhouses had to be denominational. (Cheers.) Mr. FRISBY seconded the resolution. The resolution in its amended form, as above, was carried. Mr. A. GOODLIFFE (Nottingham), moved—

That this Union avows its conviction that the parish burial grounds of this country are the property of the English people, irrespective of differences of religious creed, and consequently asserts the right of Nonconformists to inter their dead in such grounds, with the use of whatever religious observances appear to them to be most becoming. This Union, moreover, tenders its thanks to Mr. O. Morgan, M.P., for his efforts to obtain for Nonconformists legislative sanction to their rights, and trusts that he will continue these efforts until they are crowned with deserved success.

Mr. Goodliffe said that in many cases Dissenters were at the mercy of bigoted clergymen, as to whether they would refuse to bury their dead or not. Their complaint was that they were refused Christian burial, unless they were buried with a ceremony of which they did not approve. He held that Dissenters had a perfect right to be buried in the parish churchyards. (Hear, hear.) The speaker pointed out the advantages of Mr. Osborne Morgan's bill, remarking that the only fault he found with it was that it had too liberal consideration for those who had monopolised the whole of the burying grounds. The Rev. I. STUBBINS (Leicester) briefly seconded the resolution. The Rev. E. STEVENSON, in support of the resolution, pointed out that the rural districts suffered severely by the present state of things. An amendment by the Rev. Mr. MORRIS, of Wymeswold, that the words, "including the use of the churches," be inserted in the motion, gave rise to an amusing discussion. The original motion was carried.

Mr. EARP (Melbourne) moved—

That this Union rejoices in the effect that has recently been given by the proceeding at Geneva to the principle of international arbitration instead of war, and trusts that the example thus set by England and America, will be followed by all civilised nations, and that the time will be hastened when the rulers of Europe shall agree to a mutual disarmament, in order that the myriads of human lives and millions of material treasure that are now wasted upon war, may be employed in peaceful industry, and in the promotion of the intelligence and morality, the health and happiness of mankind.

Mr. J. WALLIS seconded the resolution, which was carried. This concluded the business of the meeting.

In the evening, at seven o'clock, a sermon was preached in Wood-gate Chapel, by the Rev. J. T. Brown, of Northampton. The sermon was based on John xvii. 11, and set forth the present position and resources of Christians. The congregation was large, and evidently well-pleased with the sermon. A collection was made to defray the expenses of the Union. The service was concluded with the benediction.

There was an excellent attendance of ministers, delegates, and friends at all the meetings of the Union.

MERTHYR TYDFIL.—TESTIMONIAL TO THE REV. F. S. JOHNSTONE.

On Wednesday evening a public meeting was held at the Temperance Hall, for the purpose of presenting the Rev. F. S. Johnstone with a testimonial prior to his leaving Merthyr. Mrs. Crawshay was announced to take the chair, and this in some measure will account perhaps for the overcrowded state of the building on this occasion. Punctually at eight o'clock Mrs. Crawshay entered the hall and was escorted to the platform by some members of the committee amid deafening cheers. Amongst those present were the Revs. T. Williams, B.A., John Thomas, B.A., and O. W. James and Messrs. Evan Williams, M.A., Matthew John, C.E., W. L. Daniel, Wm. Harris, Jun., &c., &c. Mrs. Crawshay, in opening the proceedings, called on the Rev. Thos. Williams to read the following address:—

To the Rev. Francis Sonley Johnstone.

Dear Sir,—We cannot allow you to leave the town of Merthyr without expressing to you the sorrow we feel at the prospect of losing from our midst one who has, at all times, taken such an active interest in the general welfare of this community.

So ably and consistently have you advocated our views on various questions of great moment, and such courage and spirit have you exhibited in defending principles of public importance, that we are free to confess that the securing of one to fill your place will be a very difficult task.

The numerous services which you have rendered to the cause of Liberalism in this borough are as marked for calm judgment and clearsightedness as they are consistent with your position as a distinguished Nonconformist minister; while your advocacy of political freedom and religious equality is admired by all parties alike.

The position you have taken in reference to the Education question is known not only in this town and in the Principality, but throughout England generally. Your name has been associated with some of the clearest thinkers within the ranks of Nonconformity, and your views have been discussed and endorsed by many of the ablest denominational journals of the day. It was your privilege to advocate these views when they were unpopular; you have lived to witness the remarkable growth of public opinion in your own direction which has recently taken place, and you have had cause to triumph and rejoice over the conversion of some of your ablest opponents.

The eminent services you have rendered as a member of the Merthyr School Board are as creditable to yourself as they are satisfactory to the large majority who honoured themselves by returning you as their representative. Your gentlemanly bearing as a member has endeared you to your colleagues, and your readiness to act on the various committees, as well as your fidelity in the discharge of the onerous duties connected therewith, prove the deep interest you take in the advancement of elementary education, and your desire to secure for all, schools, in which there will be no violation of conscience.

As secretary of the Merthyr Science and Art Committee you have also rendered valuable aid in promoting technical education.

We cannot conclude without expressing our sincere hope that in your new sphere of labour every blessing may attend you, and that you may long be enabled to employ in the cause of truth and progress the same energy, courage, and ability which you have displayed among ourselves.

Mrs. Crawshay in addressing the assembly said that her relations to Mr. Johnstone were purely of a public nature. They had differed on some points, especially on the vital question of education, but they agreed to give each other credit for good intentions, also that neither would, if they could help it, allow either dogmatic or sectarian religious education in schools. But she did not accept Mr. Johnstone's view in banishing religious education altogether from their their schools. She thought religious education indispensable on the basis of the Bible. But if they could not have the Bible or selected portions of it, she would then ask all members of school boards whether it might not be possible to find some book or books with a decidedly religious bearing on the education of the children—some book which should lead the child from nature up to nature's God—entirely without reference to sects or dogmas. Those then could be left to the churches and chapels, and to Sunday-school teaching, under the superintendence of the ministers of each denomination. As to the much abused 25th Clause of the Education Act, it had always seemed to her to show wisdom on the part of our legislators, only equalled by the attempt to put a tax on lucifer matches—(cheers and laughter)—when the country had done all its growling on this proposed tax, it accepted with all the meekness of a lamb the necessary addition of 2d. to the income-tax, and perhaps when they had finished all their barking and biting over this celebrated 25th Clause, they would be prepared to accept thankfully any way our legislators might propose out of the difficulty. It was customary on these occasions to eulogise the hero of the hour, but seeing how well filled that hall was that night, she felt that anything that she should say would be superfluous; therefore, she had only to express in the names of the friends there assembled, how with sorrow they parted from Mr. Johnstone. At the same time they congratulated him on going to a field of labour which would be of greater importance, probably, than even Merthyr—and how heartily they wished him and his family all comfort and happiness in his new home. (Cheers, and continued cheering.)

Letters were then read from Mr. W. Harris, the treasurer, and Mr. Richard, M.P., expressing regret at not being able to be present, and sympathising with the object of the meeting. The Rev. F. Sonley Johnstone, who was received with enthusiastic cheers, then addressed the assembly. He said that he could more easily reply to an attack than make a speech on that occasion. He was afraid that if he often read the beautiful address which lay on the table, he would begin to think himself much better than he really was. The only antidote he could have to the pain of high compliments was in occasionally replying to addresses of a very different character. He had been in Merthyr nearly seven years; and, though not a Welshman by either birth or descent, had felt bound in honour and duty to labour for the immediate good of those around him. This had involved him in much contention and struggling, but he had all along felt that in adhering to the principles he believed to be sound and genuine, he would in the end find sufficient candour in human nature to ensure the acceptance of those principles. This had to a large extent been the case in Merthyr and the country generally with regard to national education. There had been collision at the outset, but events had developed much unanimity of opinion, and that unanimity was largely due to the influence of adversity. He hardly needed to say that in the national schools he wished to have a purely secular system, not from any disregard to the religious welfare of children, nor because he did not believe religious education to be absolutely necessary for their proper development. (Hear, hear.) He had all along maintained that without religious education, other education was of comparatively small value. But the only point was, who was to give the power? While the State was competent to give the secular, it was not competent to give the religious teaching. Mr. Johnstone proceeded:—

I also say there is no part of the world in which that principle is more beautifully and more truly exhibited than in the Principality of Wales, because, as all here will admit, religious education was for a long time neglected by the State, even whilst the State preferred to give that religious teaching. For is it not admitted, even by Churchmen, that before Nonconformity had any existence in the principality, the religious teaching in this part of the country was much below what was needed by the people. In fact, the people were neglected by those who were appointed by the State to give religious education; it was not until men who had religion in their souls, who were inspired as the Apostles and early teachers were inspired, arose, and without any connection with the State, without being recognised by the State—being often ignored and persecuted by the State—taught religion to the people in their own way, that Wales became a religious country. (Cheers.) And I believe if we begin to hand over the religious education of the people to the State in any way whatever, we shall lapse into that degenerate condition into which we have always lapsed when we have allowed religious teaching to be done by Acts of Parliament, and rules, and laws, and not by the hearts and by the inspiration of the people themselves. (Cheers.)

He did not, however, say this in disagreement from Mrs. Crawshay, whom he warmly eulogised both for her advocacy of religious freedom generally, and for her action as a member of the school board. He pointed to the testimonial as an encouragement to all to persevere in the path of conviction, and never to forsake it. The address referred to his advocacy of certain views when they were unpopular, and he had been warned that they would not be listened to; but that was not an argument worthy of an intelligent being. The people would accept views when explained and found sound, and if we were to follow in the trail of the people, instead of endeavouring to lead them in the right and true way, we should occupy a most unworthy position. He had been sent to the school board in the character of a combatant; but though there had been a good deal of fighting, he felt that the majority of the board would be found to be practically in favour of the principles which the great majority of the ratepayers of that parish had endorsed. Mr. Johnstone concluded with some references to his life among the people of Merthyr, and to other matters of local interest, and was loudly cheered on resuming his seat.

Messrs. Gould, Morgan, and John Beynon, an the Revs. O. W. James, Job Miles, and Dinnick, having addressed the meeting in praise of Mr. Johnstone, a vote of thanks was proposed to Mrs. Crawshay by the Rev. Mr. Johnstone, and carried amid loud acclaim. Mrs. Crawshay having made a suitable acknowledgment, the proceedings terminated.

The Rev. Dr. Marshall, of Coupar Angus, a prominent United Presbyterian minister, who has taken a leading part in ecclesiastical and educational controversies in Scotland, has just been presented with 2,000 guineas "in recognition of his services to the church of Christ."

A sister of Mr. Spurgeon's has been preaching with much success at Willingham, in Cambridgeshire, where her husband is a Baptist minister. The cases from Willingham tried before the local bench have decreased to such an extent that the police authorities have expressed their thanks to the lady preacher as being the instrument of the improvement.

BLOOMSBURY CHAPEL. — The *Bolton Daily Chronicle* states that the Rev. T. W. Handford, of that town, has accepted a call to the pastorate of Bloomsbury Chapel, London, vacant by the retirement of the Rev. Dr. Brock.

A MERCHANT PREACHER.—Mr. Spurgeon having left London for the continent, the services at the Metropolitan Tabernacle on Sunday were conducted by Mr. Lockhart, who is a merchant of Liverpool, has for several years taken an active part in religious services, and is very popular in Liverpool as a lay preacher.

CHRISTIAN MISSION IN THE EAST OF LONDON.—On Monday last, Mrs. Booth, wife of the Rev. W. Booth, laid the foundation stone of a new hall, in Kirby-street, Poplar, to seat, when completed, 550 people. A tea-meeting was afterwards held in the Wesleyan day-school, where the members of the mission prepared themselves by hearty singing and eating to go out into the streets and proclaim a full salvation on the spot to the masses, many of whom followed them to the United Methodist Free Church in Bath-street, where a large meeting was held at seven o'clock, W. Oakley, Esq., of Bow, in the chair. Addresses were given by Mrs. Booth, Rev. W. Boydon (United Methodist Free Church), Miss Billups, and others, and the collections of the day amounted to 55*l.* 10*s.* 3*d.* (largely contributed by the very poor), but leaving still 240*l.* to be raised, out of the total cost of the hall, 700*l.*

BELFAST.—The church and congregation at Albert Bridge, Belfast, held their annual *soirée* on Friday evening, October 11. About two hundred persons attended. The Rev. C. Skuse, Rich-hill, presided, and addresses were delivered by Messrs. A. Denholm, Geo. Crow, and Jno. White. Wm. H. Jamieson, Esq., one of the deacons, presented a purse of sovereigns in the name of the church and congregation, to the pastor, the Rev. A. Morrison. Mr. Jamieson, in handing over the purse, said that it was to be regarded as a token of the very deep affection which they all bore to their beloved pastor, and an acknowledgment of their thankfulness to God for the grace bestowed on the church in giving him to rule over it. Mr. Morrison, on receiving the purse, said that he deeply valued the gift, as he knew they had given out of their poverty. He needed no special evidence of his people's affection, as the short period of his ministry among them had been sustained in an atmosphere of love.

DORSET ASSOCIATION OF CONGREGATIONAL CHURCHES.—Autumnal meetings of the association were held at Portland on Wednesday, October 30th. The pastors and delegates assembled at the Congregational chapel at ten o'clock for the transaction of the usual business of the association. At twelve

o'clock a discussion took place on "Our Prayer-meetings." A paper was read on the subject by the Rev. J. Keynes, of Wimborne, and the discussion that followed was a very animated one, sustained for nearly two hours. Testimony was borne by some brethren to the satisfactory character of the meetings for prayer in their own localities; but the general opinion expressed was that prayer-meetings, as at present conducted, were not marked by the life and earnestness that are to be desired, and that sometimes they serve rather to depress than to stimulate spiritual life. Various practical suggestions were thrown out with reference to the best means for rendering these services more useful and more generally attractive. It was acknowledged, however, by all the speakers that without an increase of spiritual life in the churches no mere alterations of method can secure lasting good results. At the public meeting held in the evening an address was delivered by the chairman of the association, the Rev. B. Gray, of Blandford, on "Some of the indirect effects of the sceptical spirit of the age on the spiritual life of the church." Two other addresses were delivered, one by the Rev. T. J. Austin, of Bridport, on "The duties of Christians to each other arising out of their church fellowship," the other by the Rev. T. Orr, of Poole, on "The duties of Christians to the world."

BERKS AND OXFORD INDEPENDENT ASSOCIATION.—The autumnal meetings of the Berks, South Oxon, and South Bucks Association of Independent Churches and Ministers, were held at High Wycombe on the 28th and 29th of October. An excellent discourse was delivered by the Rev. G. W. Conder on Monday evening. At the business meeting great interest was manifested on the subject of education, and after a most lucid and masterly exposition of all the bearings of the question by the Rev. J. F. Stevenson, LL.B., the following resolution, moved by Mr. Councillor Colebrook, of Reading, and seconded by Mr. Stevenson, was carried *nem. con.*:—

That this association holds that literary instruction only should be given in schools supported by the State, and that the religious education of the young constitutes a principal duty of families and churches; and that no amendment of the Elementary Education Act will be satisfactory to this association which does not provide for the repeal of the 25th Clause.

At the evening meeting sketches of evangelistic work were given by Messrs. Faith and Broadbridge, and addresses were delivered by the Rev. E. Jukes, of Uxbridge, on "Man's mission and his qualification for it," and by the Rev. E. W. Shalders, of Newbury, on "Labouring in prayer." The meetings were largely attended. At each of them a resolution was carried, referring to the unusually beautiful, holy, and Christ-like character of the late Rev. James Rowland, of Henley, for twenty-eight years a member of the association, and expressing the deepest sympathy with his beloved widow and family.

Correspondence.

THE LATE MR. BENNETT.

To the Editor of the Nonconformist.

SIR,—With reference to your notice of the late Mr. John Bennett, allow me as an intimate friend of his to add a few particulars. In the early part of the year 1847, Mr. Bennett's affairs became involved to a very serious extent, through the dishonourable conduct of one of his clients. For upwards of twenty years he struggled in vain to recover lost ground, and as he deemed it, lost honour; and at last, worn out with anxiety and trouble, he succumbed to a disease which, in ordinary circumstances, ought not to have been so suddenly fatal.

He has left two unmarried daughters (one of whom is in very delicate health), totally unprovided for. As some acknowledgment of his services to Nonconformist interests, might not some effort be made to prevent these two daughters from being thrown upon the world?

I remain, yours faithfully,

J. R. M.

Nov. 1, 1872.

RELIGIOUS STATISTICS.

To the Editor of the Nonconformist.

SIR,—I have often wondered that some public body like the "Dissenting Deputies" did not put into motion an agency to collect statistics of the various religious denominations in England, for I thought it a work very needful to be done; and I was therefore much pleased and gratified when I observed that such a useful work was to be accomplished under the superintendence of the proprietor of the *Nonconformist* newspaper. The four Supplements, together with those previously published, will contain a mass of information relative to the moral and religious condition of England. I think that persons of all denominations are under great indebtedness to you, and that you deserve their cordial thanks for undertaking so great a responsibility. The revelations made of the real state of matters will tend to put a check to the very loose remarks made by such persons as Mr. Thomas Hughes, Mr. Hubbard, and others like them—remarks grounded upon no correct data whatever—that the Established Church was rapidly increasing, and that Nonconformity was decaying.

From the returns of the fourteen largest towns of England, I find that the so-called National Church makes provision of sitting accommodation as follows:—In one town (Brighton) for *one-fourth* of the population; in two (Bristol and Wolverhampton) for *one fifth*; in seven of the largest of them for *one-seventh*; in one (Salford) for *one-eighth*; in two more (Sheffield and Newcastle) for *one-ninth*; and in one (Bradford) for only *one-tenth* of the people. If we take the whole fourteen towns together the average provision of sittings will be about *one-seventh* of the entire population. In the same towns Nonconformity provides sittings for about one-fifth of the entire population.

And there are other statistics which some of us who live in the country could give which would startle and surprise many persons. Let me give you one example. There are two villages which lie contiguous—their united population is 1,600; the great and small tithes amount to 2,600*l.* per annum; the average attendance at both churches is 130; this attendance is about one-twelfth of the population, and at a cost of 20*l.* per annum for each person in attendance. And such is the condition of thousands of villages in England, where, according to the present Lord Chancellor, in his speech against Mr. Miall's motion last summer, such sweet influences are shed upon the poor by the existence and presence of an Established Church. The influences should be very sweet indeed when they cost at the rate of 20*l.* for each person in attendance, including men, women, and children!

Yours truly,

CHARLES HARGREAVES.

South Creake, Norfolk.

THE BAPTISTS IN MANCHESTER.

To the Editor of the Nonconformist.

DEAR SIR,—I find the Tory papers in these parts impugn the accuracy of your Census Returns for the city of Manchester, and insinuate that the statistics have been unfairly collected.

No one acquainted with the facts can imagine for a moment that you have designedly favoured the Free Churches, or credited them with greater zeal than they have manifested. Will you permit me to show that, if errors have to be amended, a correction in favour of the Free Churches will have to be made in the case of the Baptists of Manchester?

You report the increase in the sittings in places of worship provided by the Baptists of our capital as 530. Now, since 1851, the new chapel in Oxford-road has been built for the Rev. A. Maclaren, and accommodates some 600 persons more than did the old chapel. Every-street Chapel has been opened during the last twenty-one years, and seats 400 persons. Hamer-street Chapel, where Mr. W. Birch preaches, accommodates more than 600 people, so that here we have an increase of 1,600 sittings since 1851. York-street Chapel has disappeared, but the loss has been fully compensated by the erection of the new chapel in Moss-lane.

I trouble you with this note to point the moral that, though in some instances you may have understated the increase in the Church of England, in other instances the increase of the Free Churches is understated. Your conclusions, I believe, will be more than maintained on re-inquiry.

Yours very truly,

CHARLES WILLIAMS.

Accrington, Nov. 4, 1872.

[The first paragraph of our Supplement of to-day contains the only reply to this letter that is necessary. That is, in brief, that our totals for 1872 are mostly right, and that the "increase" may be wrongly stated, but only because the 1851 returns are wrong.—ED. NONCON.]

CONGREGATIONAL FIRE INSURANCE.

To the Editor of the Nonconformist.

SIR,—Through the courtesy of a friend, I yesterday received a circular, which is being issued apparently by an existing insurance company. This circular states that "the attempt to form a denominational fire insurance company, having for its principal object the insurance against fire of Congregational churches, &c., not at present being successful, many influential Congregationalists have applied to the management of this corporation to know whether, if met by fair support, they could not extend to that important body the advantages anticipated from the new company." "I am desired, therefore, to say that the directors of this corporation are prepared to take up the insurance of Congregational places of worship, &c., upon altogether exceptional terms, that is to say, at a uniform rate of 1s. 6d. per cent."

Of course a circular of that kind sufficiently speaks for itself; and will no doubt be fairly interpreted by the Congregational ministers for whom it seems to be specially prepared.

I avail myself of its issue just to say, that the scheme of a Congregational Fire Insurance Association has made progress from the beginning till now, and that, though the directors have not yet commenced business, there is as far as I know only one intention respecting the matter, viz., to persevere in the course marked out till the object aimed at be accomplished. As the scheme in hand, though of the same kind as at first, is much larger in its bearings, it needs all the longer time to bring it to maturity.

We began with a capital of 10,000*l.* When that sum was guaranteed, we went for 20,000*l.* After we had reached that figure, we advanced to 50,000*l.*; and now the capital proposed is 100,000*l.* To increase the capital so as to secure a sufficient basis for the insurance contemplated is the work now engaging attention. It is proposed to raise the sum in 20,000 shares of 5*l.* each. Not have the promoters any doubt that before long a capital will be secured, amply sufficient to justify beginning business.

The premium on insurance of trust property always contemplated in this association is 1s. 6d. per cent.

Its distinctive feature is (after paying 5*l.* per cent. to the shareholders), the application of the profits in aid of the erection and improvement of Congregational Churches, schools, manses, colleges, &c.

Yours truly,

J. C. GALLAWAY, Secretary.

3, Blomfield-street, London, E.C., Nov. 5, 1872.

STANNARY CONGREGATIONAL CHURCH, HALIFAX.

To the Editor of the Nonconformist.

MY DEAR SIR,—In attending the Union meetings at Nottingham, and conversing with several of the brethren, I have been astonished to find that some person or persons have circulated a report to the effect that no one can become a member of the above Church who is not a teetotaler. Will you kindly allow this letter to be inserted in the *Nonconformist*, in order that those who have heard the report may be assured that it is entirely false? It is quite true that we have a Band of Hope containing nearly two thousand members, most of whom are adults; but we have never made teetotalism a condition of Church membership, and never thought of doing so.

Yours very truly,

GEO. THOMPSON (Pastor).

CHURCH FINANCE.

To the Editor of the Nonconformist.

DEAR SIR,—Two sectional meetings were held at Nottingham bearing on different branches of church finance. The respective papers of Rev. H. T. Robjohns, B.A., and J. C. Williams, Esq., were most full and valuable.

Much important information and many weighty suggestions were advanced by different persons on both subjects, and a resolution as to practical measures will doubtless soon be carried into effect.

One feature of the speeches that struck some minds was that so few appeared to grasp the true Scriptural idea of providing a portion of gains, early after new receipts,, first for Lord's Day offerings, and then for other religious and benevolent uses.

No one will deny, that any measures must for success depend on a good aggregate of personal gifts. Surely, then, all real difficulties would vanish before general conscientious personal storing; while no possible method will prove satisfactory, without hearty and faithful self-assessment from income, from the force of Divine love. Education in *this* is the *great want*. Without it all plans and arrangements will be vain.

Testimonies tendered to me as to the happiness and power of storing exceed mention. A written one I quote:—"Mr. Ross visited our town a year ago last March, and advocated the principles of weekly storing. As the results of this advocacy several members of our church at St. James's-street adopted the principle. They all rejoice, and have made the church to rejoice that they have been thus led.

They find giving a far easier, more delightful and more spiritual a thing than they ever dreamed it could be. I gladly give this testimony to encourage Mr. R., and to induce others to go and do likewise.—J. Morley Wright, Pastor of St. James's-street Church, Nottingham, Oct. 15, 1872."

If anyone deems this fanaticism—is it not much more likely that he himself is ignorant and unbelieving as to a heart bliss, and vital church power?

Dear Sir, yours truly,

JOHN ROSS.

Hackney, Oct. 18, 1872.

THE BIRMINGHAM STATISTICS.

To the Editor of the Nonconformist.

SIR,—As you state in your comments upon your own statistics of the religious accommodation in the large towns of England and Wales, that you "court the most rigid scrutiny," will you allow me a few words in your columns on the table referring to Birmingham (municipal borough). First of all, the totals, according to your own figures, are incorrect in several instances—viz., as to the number of sittings in 1872, the number of places of worship added between the years 1851 and 1872, and the total increase in the number of sittings between the same years. In this last case the gross total is 44,539, instead of 32,739, assuming your figures to be correct. Moreover, if you add together the total of sittings in 1851 and the total increase in 1872, as given by you, the result is 99,453, instead of 107,453. I am at a loss to conceive how you make out the number of places of worship other than those connected with the Church of England to be 110. According to the "Birmingham Red Book," the statements in which I have never seen questioned, there are eighty-one Protestant Dissenting places of worship, and nine Roman Catholic, or ninety in all, in the municipal borough. If you add in the number of Dissenting places of worship situate in the suburbs, and enumerated in the Red Book *outside* the municipal borough, the total will strangely enough coincide with your total of 110. But then, in all fairness, you ought to add in the twenty *additional churches* to be found in the same area *outside* the municipal borough. I should like, also, before accepting

your statistics as correct, to know the sources from which you derive your computation of the numbers each place of worship will hold.—I am, Sir, your obedient servant,

R. B. BURGES, M.A.
Vicar of St. Paul's, and Hon. Sec. of the Church Defence and Reform Association, Birmingham.

[With regard to the castings-up, our correspondent has hit a blot, and we greatly regret it. This particular Table escaped revision as it came from the printer's hands, after some corrections which reached us late, and of course Mr Burges is entitled to make the worst of the fault, which we are quite sure he will do. We are not aware of any errors in the way of adding up in the other thirteen Tables. We need hardly say that this one shall be set right in future editions of the Supplement. As to the other alleged error, which would be a serious one if true, our enumerator in Birmingham sends the following satisfactory explanation:—"Mr. Burges says he 'is at a loss to conceive how you make out the number of places of worship other than those connected with the Church of England to be 110.' We answer (1) Mr. Burges's authority, the 'Birmingham Red Book,' is not absolutely reliable, as it does not contain a complete list of the places of worship in the borough. For example, a Baptist chapel in Frederic-street, which is included in our return, is not mentioned in the 'Red Book' at all. The Red Book gives churches and chapels only, and has no list of mission stations. The 110 'places of worship' given in your return, of course include mission stations. If Mr. Burges had given any serious attention to the matter before rushing into print, he would have observed that the forty-six places of worship as given in the return in connection with the Church of England, include six mission stations with accommodation for 1,300, of which his authority, the 'Red Book' makes no mention. Mr. Burges insinuates that while all the Nonconformist places of worship outside the municipal boroughs are included in the return, none are included of those belonging to the Church of England. This is not correct. There are altogether four places of worship outside the municipal borough included in the returns. The reasons for including them were as follows:—The Church of England statistics were supplied by a distinguished member of that Church, a gentleman with whom Mr. Burges is in active co-operation, and whose accuracy will not be disputed. This gentleman has included in his return one large church, St. Silas, which is situated just outside the borough boundary, but which is to all intents and purposes a borough church. On the same principle, one Baptist, one Congregational, and one Wesleyan chapel, have been included, all three of them being even nearer to the borough boundary than St. Silas Church."—ED. NONCON.]

THE EAST AFRICAN SLAVE-TRADE.

A crowded and enthusiastic meeting, presided over by the LORD MAYOR, was held on Monday at the Mansion-house, to pass resolutions on the evils of the existing African slave-trade. Large numbers of ladies and gentlemen were unable to obtain admission, and the speakers, owing to the thronged passages, with difficulty made their way to the platform. Amongst the distinguished persons present were the Baroness Burdett-Coutts, the Rev. Dr. Moffat (the veteran South African missionary), Mr. H. M. Stanley, the Hon. A. Kinnaird, Bishops Claughton and Ryan, Mr. Otway, M.P., Mr. Gilpin, M.P., Lord Lawrence, &c. Mr. Stanley, who was received with much cheering, sat to the Lord Mayor's left, and the Bishop of Winchester to his right.

The LORD MAYOR, in opening the proceedings, said it was to be regretted much that the Government of the day was so unwise as to make a treaty with the Sultan of Zanzibar, but there was every reason to hope that the talents of Sir Bartle Frere would soon enable us to get rid of what everybody must feel was a disgrace to the country. He (the Lord Mayor) would say nothing of the Pacific Ocean, but would confine the attention of the meeting to the fearful slavery of Eastern Africa. England at last was about to do something, and no doubt we should have to make arrangements of probably a costly character to supply the Sultan of Zanzibar with the amount of income he was deriving from the iniquitous traffic. In conclusion, his lordship read letters of sympathy with the objects of the meeting from Lord Shaftesbury and Sir Stafford Northcote. The latter said no abler man than Sir Bartle Frere could have been selected for the mission to the Sultan of Zanzibar.

The Bishop of WINCHESTER moved the first resolution, namely, "That the same imperative duty which rested on Great Britain to suppress the West African slave-trade, binds her to the suppression of that from the east coast." This motion, he said, must lead him to say something on the general question. The true instincts of the City of London had joined the old with the new anti-slavery movement; and the crowding of the hall and the interest manifested in every countenance, showed him that the blessed fever had again broken out, which in the time of our fathers swept away the curse of slavery from the West, as it now pledged itself to sweep it from the East of Africa. It would require but few words to show that the work they were entering upon was one to which Great Britain in principle was already committed. In the first place, the evil was the same. Throughout the whole of the great warfare against the West African slave-trade, the language of the leaders of the movement was not so much against slavery in the West India Islands, as against the devastation of Africa and the great evil and injustice done to the African people. Indignation was raised against the cruelty in almost every degree, which was practised in the collection of the slaves, in the stirring up of one petty chieftain against another, and the consequent promotion of internecine warfare, during which peaceful villages were fired, and the inhabitants kidnapped and sold. That was the evil of old; this was the abomination now. As regarded the passage of the slaves from the interior to the coast, the evil was actually greater, and was of necessity increasing every year, because the accursed trade always devastated and depopulated as it progressed, driving further back every year the game preserves from which the stealers of men gathered up their wretched victims. The evidence of Sir Leopold Heath, Captain Vivian, and others, was that, where two years ago populous and peaceful populations were engaged in agriculture, and cotton-growing, and manufacture, they travelled 120 miles without finding a single human habitation. The accursed trade had passed over it like a fire, having before it a Garden of Eden, leaving behind it a desolate wilderness. Every year, therefore, the slave-trade was allowed to continue, the distance over which the victims had to march was increased. Already, according to Dr. Livingstone's estimate, but one in seven or ten of the natives captured ever reached the coast, and if the trade thrust itself further into the interior of Africa, the proportion would soon become smaller. Already those great interior lakes which Livingstone had made known to us, saw the slave-dealers' boats launched upon them, and were used for the transportation of the slave-traders' victims. The march from the interior—who could calculate its wretchedness? and then, when arrived at the coast, their sufferings were not at an end, for they were crowded into Arab dhows, to be transported across the sea. Some of them were, according to that wretched treaty with the Sultan of Zanzibar, taken up and down the coast, but the greater number were carried to Zanzibar for transportation elsewhere, and that in such numbers that of the 20,000 estimated to pass from the port of Quiloa in one year, only about 1,700 were needed in the dominions of the Sultan of Zanzibar. Unfortunately, the very efforts of British cruisers to put down the trade added to the sufferings of the victims, because the danger there was of capture caused them to be crowded together in the hold of the dhows, on the principle of sacrificing several for the sake of one. Zanzibar reached, there were the horrors of the slave market, where the victims received treatment to which no cattle in England were subjected. Upon this part of the subject Bishop Ryan sent to the House of Commons one of the most harrowing descriptions ever written. It could not be said of these poor East Africans as it used to be said of the West Africans, that they were taken from benighted Africa into Christian lands. There were some who held that the difficulty lay in the fact that this slave-trade was not carried on by Englishmen, and that we were not bound to stop what was being done by Arabs. Such objectors maintained that we were not bound to go on Quixotic enterprises over the world to prevent others from doing iniquity. His answer was that this East African slave-trade was in the main, if not exclusively, carried on by British capital advanced by British capitalists. The rich Banian advertised a caravan going into the interior to collect hides, gum, copal, and, above all, ivory; and, the caravan being fitted out, was committed to an Arab adventurer. It was perfectly well known to the English Consul at Zanzibar that the caravan was going, and by-and-by rumours came to the coast of the number of slaves the caravan was bringing, of the intestine wars it was nourishing. But there was no evidence upon which to proceed, and as long as the treaty with the Sultan of Zanzibar existed, it was impossible to check what was going on in the interior. The money for this traffic was furnished by the Banian, who was a British subject, and therefore this was as much a British question as was that respecting the West Indian slave-trade; and incidentally it was more, because there was not a single Banian house in India, or the protected States, or even at the Courts of Zanzibar and Muscat, who were not dependent upon British influence. Through our commerce, through our protection of the native merchants, through our intimate connection with the governing States of the East, Great Britain was just as directly bound in the sight of God and man to remedy this evil in the East as she was in the West. The most conclusive of all reasons was that Great Britain had, in the face of the world and in the name of God, undertaken this championship. She had declared that the slave-trade was a piracy, and should not exist on the seas. She had pledged herself, as Empress of the Seas, as the power to which the God of Justice had given command, to say that the ocean-paths should not be contaminated by the slave-trader's track; and when a great people undertook a cause like this, in the sight of God and man, it was not for it to shirk duty merely because it became a troublesome question. Great Britain had undertaken the work, and Great Britain was bound to carry it through. The one thing necessary was a union of the Christian Powers to enforce a decision to put the slave-trade down. At this moment there was, thank God, a tendency in all the Christian Powers to unite with us in this holy undertaking. Germany, France, and America had already a great commerce rising and risen with the port of Zanzibar, and the slave-trade was the enemy of all righteous commerce as the bandit and assassin were the enemies of all righteous travel. This readiness on the part of other Christian nations marked an opportunity which might never occur to us again. As to whether money was to be paid to the Sultan of Zanzibar—there was an increase in the commerce of Zanzibar of something like 24,000*l.* a year, and when it was estimated that 20,000*l.* was the utmost he could lose by the abolition of the slave-trade, he (the bishop) did not think there was any need to reimburse him with money. (Cheers.) In conclusion, the right rev. prelate held that he had established the points he laid down, and warned the country that our very prosperity might depend upon the manner in which we discharged this great trust which he had described. (Cheers.)

Mr. KIRKMAN HODGSON, M.P., seconded the resolution, which was unanimously adopted.

The next speaker was Mr. STANLEY, who was received with enthusiastic cheering.

Bishop PIERS CLAUGHTON supported the resolution. He said he was convinced we should find there was some mistake in what Mr. Stanley had said respecting the Seychelles Islands. (Cheers.) Sir Bartle Frere would go there, and Mr. Stanley would, he felt sure, be the first to thank us for the opportunity of refuting the statement. (Cheers.) The right rev. prelate described his own experience of the East African slave-trade.

The resolution was carried unanimously.

The Earl of HARROWBY proposed the next resolution, viz:—

That this meeting pledges itself to promote by all constitutional means the abolition of the East African slave-trade, and rejoices in the recent appointment by the Government of the special mission which has for its end this great object.

He was glad to find that something of the old feeling which used to make men rally round the name of Wilberforce still existed.

Mr. OTWAY, M.P., seconded the motion. When he witnessed the reception accorded to Mr. Stanley he saw in it encouragement for proceeding upon this great slavery question. Why was this American citizen received so enthusiastically? It was because that vast assembly felt that they saw in Mr. Stanley a man who had done a great work, who having put his hand to the plough had not looked back, and who, when others hesitated, went on—(cheers)—and did not stop until he had achieved that which was the object of his mission, and had informed us of the safety of Livingstone. (Cheers.) Let them proceed in the same way in prosecuting the great work of the abolition of slavery, which they had undertaken. Although they were now acquainted with the great responsibilities of this country with respect to the slave-trade in East Africa they had not realised their direct responsibilities. Most of the gentlemen forming the meeting no doubt voted for members of Parliament, and Parliament was deeply committed in the matter. The House of Commons had voted money for carrying out the stipulations of the treaty with the Sultan of Zanzibar, and we had but one course to pursue, and that was to get rid of the treaty. (Cheers.) How that was to be done might well be left to the distinguished statesman who had undertaken to go out to Zanzibar. We should not have done enough when we had abrogated the treaty: we must proceed to action, not only at the place where the slaves were exported, but at the place where they were received. During the last five years the export of slaves from Zanzibar had exceeded by many thousands the number reached in previous years. He seconded the motion with his whole heart, believing that the Government never took a step more likely to bring about a successful result than in the appointment of the Zanzibar mission, and placing at its head such a man as Sir Bartle Frere. (Cheers.)

Sir BARTLE FRERE, who had been compelled to leave the room through illness, returned amidst loud applause, and apologised for his temporary absence. He congratulated the Lord Mayor upon the results of the first meeting in the Mansion-house, and upon the growth of public opinion since that time. After the speeches which been delivered, he had really nothing to say of the horrors of the slave-trade, but with regard to the treaty with the Sultan of Zanzibar, he begged to say that at the time that engagement was entered into it was made with the most perfect conviction that it went as far as at that time it was possible to go. It was made by men who had the cause quite as much at heart as we had ourselves, and he felt certain if those men were present amongst us in this generation, though they might regret to see that their work had not been attended with the success they expected, they would most cordially have joined with the meeting in the more decided measure it recommended. But, whatever might be the case with regard to the Governments of times past, there could be no doubt or hesitation regarding the Government of the time present. The British Government of this day were whole-hearted and determined in this matter, and whatever might be the result of the mission, he could most decidedly say that if it was not attended with success it was not because the Government had not given it their most cordial and effective support. (Cheers.) There was no better authority on this subject than Mr. Otway. The question was with that hon. gentleman, the question above all others which attracted his attention when he was at the Foreign Office, and he (Sir Bartle) was quite certain the Foreign Office had not departed from its traditions of former days in constituting itself the foremost champion of anti-slavery measvres in this country. He would now say a word or two as to

what might be done in London and in England whilst he and the expedition were absent. What he had to say he would sum up in the hope that we should keep the pressure of public opinion upon them to make them do their duty, and take care that public attention did not flag on the subject. He hoped they would call him and his colleagues to account for what they had done according to the means placed at their disposal. The great leaders of commerce could often do more than diplomatists. and he believed he spoke the conviction of the Foreign Office, and all who knew the question best, when he said that all the political measures in the world would have been comparatively ineffectual if they had not been backed up by the self-denying exertions of great commercial men in the great centres of commercial industry in this country; and he had no doubt that, as in many other cases, they had reaped their reward. He only wished it were ten times greater than it had been, but this he knew, that the work was undertaken as a work of Christian love, and not as a matter of sordid gain. It could not be too much impressed upon the audience that in their own separate sections of the great Christian Church each should do what could be done in planting Christian colonies upon the coast where these slave horrors existed. He believed it was from such nuclei that not only the Christian truth but civilisation and freedom would spread over Africa. All testimony told us that docile and in many respects tractable as the people of Africa were, they were very far behind those of the other three continents in the general arts of life and practices of civilisation, and it was impossible to place down any settlement of Christian men upon the coast, which should not in time become the centre of civilisation as well as of freedom and Christianity. He was quite sure that morality and industry must go hand in hand, and we could not do better than enable our missionaries to become centres of industrial improvement. There was one thing he hoped would never escape the memory of the people of London. They were sending out a representative upon a mission to Africa, but they must recollect they had already in the centre of Africa a most efficient and accurate representative of the best features of English character—Dr. Livingstone. (Loud cheers.) Dr. Livingstone was not only Her Majesty's Vice-Consul to the tribes of Central Africa, but he was also a representative Englishman who exhibited the best features of the Anglo-Saxon character. He (Sir Bartle Frere) felt certain that the mere presence and travelling through Africa of Anglo-Saxons of the Doctor's type—and he trusted he might include in the category our friend Mr. Stanley—(cheers)—must and would act as a charm upon the people of the country. (Cheers.) We must not forget that, though Dr. Livingstone himself was in Africa, in this country there was what was most precious to him, and we should look upon his children as children of the country, as children of England, and never allow Dr. Livingstone to come back and feel that those most dear to him had escaped our memory in his absence. (Loud cheers.)

The resolution was passed.

Bishop RYAN moved—

That it is desirable that petitions to Parliament be promoted in all parts of the country, and that the Right Hon. the Lord Mayor be requested to forward a copy of the resolutions passed at this meeting to Her Majesty's Government.

Speaking from a thirteen years' intimate acquaintance with the islands of Mauritius and Seychelles, he regretted to have to contradict what his friend Mr. Stanley had stated to the meeting. The simple fact was that in those islands the system of labour was that of coolies imported from India, and the importers were paid a certain sum for the expenses of the passage, but there was not the slightest tinge of slavery in the coolie labour. He had been over the Seychelles again and again, and could assure the meeting there was nothing approaching to slavery in the labours of the negroes or people of Hindostan in either the Mauritius or Seychelles. There were stipendiary magistrates in every district, to whom any complaint could be made, and he could say from experience that, in case of complaint, it was not the planter who was favoured in the judgment. (Cheers.)

The Rev. H. WALLER seconded the resolution, which was carried unanimously.

Lord LAWRENCE moved a vote of thanks to the Lord Mayor. He was quite certain that if our Government were only determined to put down this slave-trade on the coast of Africa it might be done, though not perhaps without difficulty. No better man could have been selected to carry out the wishes of his countrymen than Sir Bartle Frere. Having known that gentleman's worth for many years, he knew how well he united those qualities which were all-important on an embassy of this nature. He was pretty certain the Sultan of Zanzibar would not neglect the advice which was given to him. The present Sultan and his predecessor were under great obligations to the English Government. But when we had accomplished the main object, viz., a suitable treaty with the Sultan, our real difficulty would begin.

The motion (in the absence of Mr. C. Reed, M.P.) was seconded by the Rev. Dr. MOFFAT, who was received with enthusiasm as great as any manifested during the day. The venerable missionary, who has laboured fifty-five years in the Bechuana country, was at one portion of his speech at a loss for a word, which the meeting supplied to him. Tapping his forehead, he said that half a century's study and practice of savage languages—the Bechuana language was unwritten until he wrote it—had made it difficult sometimes for him to speak his own. He referred with much feeling to the interest felt by all classes in the welfare of his son-in-law, Livingstone.

The compliment to the Lord Mayor having been passed, the proceedings terminated.

THE BALLOT IN OPERATION.—RESULTS OF THE MUNICIPAL ELECTIONS.

(From the *Sheffield Independent.*)

The municipal elections which were held on Friday throughout the country were conducted with so much decency and good order, that the friends of the ballot system may fairly congratulate themselves upon a decided victory. The elections in some of the large provincial towns were made the occasion of party fights. In Leeds every ward in the borough was contested by the Conservatives, whose declared policy was "war to the knife" with the opponents of the liquor-traffic, and who also held out a programme of reform in municipal expenses. Leagued with the publicans, the Conservative party drove the Liberals out of the public-houses, where they had been in the habit of holding their election meetings, and left them to obtain their places of assembling either in "British Workman" houses or in the open air. The resistance of the public to the newly-imposed public-house arrangements as to closing and the supply of strong drinks told strongly in favour of the Tory party and the innkeepers, and the result was that the Conservatives had a net gain of two seats in wards which had hitherto been undeniably Liberal. In Rochdale the Liberal party achieved a victory, and in Bolton they were also successful. In Birmingham the elections were devoid of any special interest. In seven out of the thirteen wards the general result was to leave the rival parties in the council exactly in their old position. At Bradford an attempt was made on the part of the Conservatives in two or three wards to practise the Preston card trick, but the effort excited such disfavour that the persons who tried to ascertain in this way how the poll was going were obliged to desist. In one or two instances a Tory persisted, before recording his vote, in telling the presiding officer the names of the candidates he had come to vote for—an offence against the law for which, it appears, no punishment is provided. The result of the contest was not fully ascertained till near midnight. It was decidedly favourable to the Liberals. Seven Liberals were elected against five Conservatives. In Manchester and Salford the net party results are a Tory gain of one in Manchester and two in Salford. In Manchester the result of the contest in eight wards was the re-election of the retiring councillors; in three of the others the Tories gained the victory; while in two the liberal candidates were returned. In Salford there is a Liberal gain of one in the Broughton district through a compromise; but in three contests at Pendleton—here before a Liberal district—the Tories were successful. There are four charges of personation in Manchester, but none in Salford. At the elections at Warwick the Conservatives secretly made elaborate preparation for carrying out the Preston ticket scheme for ascertaining the progress of the poll and the number of votes recorded for their candidates. Tickets were furnished to their supporters to be delivered to Conservative agents after voting. The Liberals, becoming aware of this, issued *fac-simile* tickets, which were handed to the Conservative agents as genuine. The result was that before the Conservatives discovered the trick their returns were confused and rendered useless, and the integrity and secresy of the ballot were maintained.

With respect to the working of the Ballot, we learn that in Leeds the happiest results were produced. There was not a single case in which the voter was not surprised at the perfect simplicity and effectiveness of the arrangement by which the votes were taken. Many persons were indeed surprised to learn that the voting-papers were numbered, so that any one who obtained access to them could see at once in what way any particular elector had voted. All access to these papers, however, is expressly forbidden to everybody but the returning officer and his immediate assistants, and that they are sworn to secresy under very heavy penalties. In Manchester the same opinion is held. Both as regards the facility of taking votes and the preservation of order at the polling booths and in the streets, the operation of the Ballot was in the highest degree satisfactory. The falling off in the number of voters in Sheffield was not paralleled in Manchester, for we learn that the number was about the same as last year.

Another singularity of the elections both in Sheffield and elsewhere has been the encouragement which the protection of the Ballot has given to women. In Birmingham, the following placard was issued:—"Women ratepayers! Will you be taxed without the right to vote for the men who govern you? Will you be governed without the right to vote for the men who govern you? You pay your town's rates, and you vote in the election of Town Councillors. That is fair. You pay the Queen's taxes, and you have no vote in the election of the Queen's Government. Is that fair?" The female part of the constituencies voted with an earnestness never shown before. Clearly, their political education is going on. In Leeds, many of the female voters recorded their votes, which has not been the case in former years.

In Manchester the proportion of women voting was apparently greater than at any former election, and in some wards the number of this class of ratepayers who polled was greater in proportion to their numbers on the register than the number of male voters. The proportion of illiterates amongst women was greater than amongst men, and some delay was also occasioned, in some instances, through the inexperience of this class of voters.

A noteable feature of the election in Manchester was the plentiful employment of cabs, which, to use a hackneyed simile, were freely driven through the Act of Parliament. It has been generally understood that the use of hired vehicles was prohibited; and candidates at previous elections have been dependent upon loans from their carriage friends for bringing up reluctant or invalid voters to the poll. The "friends" of candidates on both sides freely hired cabs, and placed them at the disposal of those whom they favoured. These "friends" not being "agents," it is supposed that the candidates in whose behalf this trick has been resorted to will not be responsible for the evasion of the law. The *Manchester Examiner*, commenting on this state of things, says:—"In the interests of public health and municipal spirit, we regret to note that the number of invalid and reluctant voters in Manchester should be so large as it appeared to be. The infirm of limb and of purpose, judging from the free use made of cabs by the Tories, seem to belong in majority to that party."

LAMBETH BATHS WINTER MEETINGS.

One of the earliest "transformation" scenes that takes place in London at this season, is that which for some ten years past, has been witnessed in the transforming of the large swimming-bath, at Lambeth, into a hall for the holding of meetings of various kinds. On Saturday evening the eleventh series of these meetings was commenced, when, although it was a wet night, and the tickets were ninepence each, upwards of 600 persons met to take tea, and afterwards, when the admission fee was one penny each, between two and three thousand persons were present, completely filling the spacious bath and the side passages, while the platform at the end was equally well filled. Mr. Samuel Morley, M.P., occupied the chair, and beside him were Alderman Sir J. C. Lawrence, M.P., Alderman McArthur, M.P., Dr. Carpenter, President of the British Association, Rev. Newman Hall, G. M. Murphy, G. W. McCree, and other well-known gentlemen. After prayer had been offered by Mr. McCree, the Rev. G. W. Murphy, who was most cordially greeted, read a statement of what had been done during the last season (an item of which was the interesting fact that 999 persons had been induced to sign the temperance pledge there), and the programme for the present season, which includes a Christian Temperance Meeting on Sunday mornings; Band of Hope entertainments, on Mondays; "Science made Easy," lectures by Thos. Twining, Esq; public meetings on subjects of present importance; and on Saturday evenings the reading of selections from the week's news, interspersed with melodies and music.

Mr. MORLEY then addressed the meeting, remarking that he had always considered the interests of employer and employed to be the same, and that therefore he was glad to help in any movement which tended to elevate the latter, and urged upon them the necessity of self-control and provident habits, so that increasing leisure might be turned to good account. He also hoped that they would give some attention to the testimonies which many who would address them were prepared to give, to the benefits which religion would confer on them, and the power which it had to assist them in all the trials of life. He then presented the prizes obtained by the students of the Science and Art classes last season.

Mr. Alderman LAWRENCE proposed the first resolution—

That this meeting heartily rejoices in the many means of social improvement and healthy instruction provided for the working classes, and would respectfully urge upon all who have the means of helping to do their utmost to provide wholesome recreation for the people, apart from the pernicious influences of the public-house—

and expressed his cordial sympathy with the promoters of those meeting, and a hope that they might soon possess a similar museum to that which had recently been opened at Bethnal Green.

Dr. CARPENTER seconded the resolution, and said that he had come there, not for the first time, to express his hearty co-operation with them. He had recently had the pleasure of lecturing to a large meeting of 2,500 working men at Brighton, and he had as much pleasure in doing so as in presiding at the meeting of the British Association; for he was a working man himself, having been taught to use his hands as well as his head, and he heartily rejoiced in the work carried on there for their benefit. He had always thought that it was not enough to close the public-house door, but that it was necessary to provide something that they would like better. He wished that that was a permanent institution, and that, like the workman's halls in Glasgow and Sunderland, and some of the Lancashire villages, there might be attached to it rooms where refreshments might be obtained, and amusing games be played.

Mr. T. B. SMITHIES, editor of the *British Workman*, supported the resolution, which was unanimously carried.

Mr. Alderman MCARTHUR, M.P., moved the second resolution—

That this meeting desires to express its greatest satisfaction

at the settlement of all differences with America by the decision of the High Court of Arbitration at Geneva, and also expresses the hope that the day is not far distant when arbitration shall take the place of war and bloodshed all over the world—

which was seconded by the Rev. NEWMAN HALL, who said that that great meeting recalled to his mind the meetings which had been held there last year, when the Alabama dispute was still pending, and he claimed that events had proved that the sentiments and opinions there expressed had been borne out by the events. They had always felt that it was a mistake in allowing the Alabama to escape from our shores, and it was a mistake which he had not been able to justify when in America. They rejoiced that that matter was now settled amicably, and they hoped that in future councils would meet to arbitrate or dispute before and not after war. The whole influence of the working classes should be directed to discountenance war, for they were the chief sufferers. Peace, temperance, liberty, loyalty, social elevation, education, were all kindred subjects, and part of their common Christianity, and it was these things that they desired to support there. Reference had been made to the increased wages and greater leisure now enjoyed by the working classes, but it must not be forgotten that our elevation depends less on these things than on self-control. A privilege belongs to each of us of sharing in the crown that the most exalted will win, if we are faithful in all that we do. No service is mean but that which is done from a mean motive. Mr. Murphy and those associated with him in those meetings were endeavouring to bridge over the great chasm between the church and the world, and many have been led to admire the tact, resources, energy, bravery, and perseverance with which he had endeavoured to raise his fellow-man to a higher life, and he was entitled to the respect of all who had the interest of their country at heart. Mr. Hall concluded amid loud applause.

The Rev. G. W. McCREE, in a short but very effective speech, moved the third resolution—

That the thanks of the people are due to the Government and Parliament for the Licensing Act of the last session, and this meeting ventures to express the hope that the Act will soon be made more stringent in the interests of sobriety and the welfare of the country."

It was seconded by Mr. ANDREW DUNN, and carried unanimously.

Mr. J. W. HAYNES and Mr. G. JOHNSON also addressed the meeting, and at the close a cordial vote of thanks was given to the chairman.

The brass band of the London Gas Works, led by Mr. Otterwell, played during the evening, and several melodies and pieces were sung at intervals.

THE EDUCATION ACT.

THE NATIONAL EDUCATION LEAGUE.

The fourth annual meeting of the National Education League took place yesterday morning at the Exchange Assembly Room. The chair was taken by Mr. George Dixon, M.P., President of the League.

Mr. GEORGE DIXON, M.P., in delivering his opening address, said that the provisions of the Scotch Education Act might be taken as an indication that it was intended as soon as practicable to extend the system of direct compulsion to the whole of England. The influence of the League must be exerted in favour of this further development of a thoroughly national system of education. As the Liberal party would be united on these points success ought to be rapid and complete. All their influence must be brought to bear upon members and the Government during the recess. Mr. Dixon then reviewed the principles and aims of the National Society, quoting the opinions of Mr. Disraeli and the Archbishop of Canterbury. He said the recommendations of the society were—1, Every existing Church school to be maintained and strengthened; none to be transferred to school boards; their numbers to be increased as much as possible. Church training colleges to be maintained. 2, The Education Act to be so amended as to give power for school boards to make grants out of the rates for denominational schools; 3, The enforcement of attendance to be referred to magistrates and boards of guardians; 4, Repeal of the clause prohibiting teaching of catechisms; 5, Resistance to erection of new schools whenever existing schools are not full. Mr. Dixon dealt at some length with Canon Gregory's speech at the meeting of the National Society. He then went on to state that the considerations which would ultimately have the greatest weight with those who would be called upon to decide between those two systems would be, which of them might be expected to provide better secular instruction. Mr. Dixon then made a comparison between the educational condition of Derbyshire—a fairly representative county—and that of Nassau, immensely to the advantage of the latter. Why should we still cling to the voluntary and denominational system, where poverty is a barrier to every effort after educational improvement? The good results of the Prussian system were also pointed out by Mr. Dixon, and it was shown that 9d. per head was the cost of pauperism in Ems and Wiesbaden, against 7s. per head in England and Wales; whilst the expenditure on education was 1s. 6d. per head at Ems, and over 5s. at Wiesbaden, against a Government grant of 9d. in England. The urgent need for increased expenditure was not limited to the erection and maintenance of new board schools; the sums required for raising the quality of the education would probably be quite as large. The real cause of inability to provide an efficient elementary education was the denominational system. So long as that lasted they would never have the necessary amount of funds; but adopt the national system, and the whole difficulty vanished; yet the effective working of a compulsory law would be impossible unless there was a sufficient supply of schools, and would always be unsatisfactory if the quality of the teaching was not raised. The labouring classes desired that the cost of the schools should be defrayed out of public funds. The parents of the children had not yet got their full share of political power; they must help them to obtain it. His belief was, that political power must be given to them in order that they might be educated. Whilst the National Society was exerting all the influence of a State religious organisation in favour of the denominational system, let them address themselves with increasing energy to the people, for Churches and Parliaments must yield to their irresistible will. (Applause.)

The report of the executive committee, which was taken as read, having been previously printed and circulated among the members, consisted mainly of a review of the work of the League during the past year. Referring to the new development of the League programme in January last, which it was resolved, among other things, to advocate the compulsory election of school boards, the placing of all public elementary schools and school buildings under the control of school boards, and a distinct separation of the periods for secular and religious instruction, the latter being given by denominations at their own cost; it stated that these recommendations had received the almost unanimous assent of the members of the League, and though a few like the Rev. Barham Zincke and Mr. Charles Paget, of Nottingham, had felt themselves compelled to withdraw, their secession had been more than compensated by a large accession of new members. As the recommendations, however, have not yet been formally adopted by the members at large, a motion embodying them will have to be submitted for acceptance at the current annual meeting. The committee recommend to the earnest consideration of the League the question of the supply of unsectarian normal (training) schools as one which must soon engage the attention of Parliament. They have specially directed their attention to the question of public elementary education in Ireland, and have passed a resolution requesting the branches to introduce at every public meeting a resolution protesting against denominational education in Ireland. The response to the invitations to the branches to hold public meetings in support of Mr. Dixon's motion was very satisfactory, and the committee have good reason to be satisfied with the Parliamentary division upon that motion. Ninety-four members voted for it, and when Mr. Forster's amendment was put as a substantive motion, ninety-eight members voted against it. There were fifteen members who had voted for Mr. Dixon's motion, and would have voted against Mr. Forster's amendment, but who left the House prematurely under the impression that there would be no division. Five members also paired in favour of Mr. Dixon's motion. This, including tellers, raised the total strength of the opposition to Mr. Forster's amendment to 120 members. The members who voted for Mr. Dixon's motion represented the largest constituencies in the kingdom; and as compared with 1871, when Mr. Dixon moved that the grants to denominational schools should not be increased, the advocates of a national and undenominational system of education had doubled. On Mr. Candlish's motion for the repeal of the 25th section of the Elementary Act, a majority of Liberals voted against the clause, and it is significant that eleven members of the Government took no part in the division. In reference to the organisation of an electoral agency by which members pledged to the principles of the League might be returned to Parliament, the committee state that they determined to raise an electoral fund amounting to not less than 10,000*l.*, and of this amount upwards of 2,000*l.* had been subscribed in Birmingham. The statement of receipts and payments showed that the expenditure for the year was 7,280*l.*, of which 1,489*l.* was for travelling expenses, 2,046*l.* for salaries, and 2,383*l.* for advertising and printing, &c.

Mr. ISAAC HOLDEN, of Keighley, in moving the adoption of the report, said that for many years he had foreseen that a national system of education was on the cards of political parties, and he attempted at a very early period to introduce the subject to the religious body with which he had been connected from his youth. And when he stated that, for his own part, he was ready to adopt a system of national education in which religious teaching should not be given, he was looked upon in the Wesleyan Conference committees as a strange sort of creature. (Laughter.) The public mind was not fully enlightened on this point yet, but even if he held as an essential part of education that the Bible must be read in the schools, and instruction thereon given—even if he believed that to be necessary as a part of a system of national education, though the League in its programme appeared to exclude it, and to limit national education supported by rates and the public money merely to secular teaching—he should, notwithstanding, have accepted the programme. (Hear, hear.) If he were in favour of the continued maintenance of the existing denominational schools, and if he held as a political principle that those schools should not be touched, that their interests should be respected, and that they should seek a sphere of action outside the schools, still, even then, he should have accepted the programme. It might be asked how he could do so and be consistent. For this reason. In all social and religious unions or communions it was impossible to agree upon every detail. (Hear.) They must be satisfied if the general principles, the design, purpose, and opinions accorded and fully harmonised with their own, and everything connected with it, as an article of faith. Still, he found greater harmony in the religious union than in any other. So in a union for educational purposes—the highest object that could be contemplated by a league of any kind, both for social and political purposes—if its general principles accorded with his own, then he adhered to its programme. (Hear.) He joined the League purely for educational purposes, for in his early struggle to obtain knowledge he saw, as a matter of immeasurable importance for the human mind, for society, and, above all, for our country, that the poor people should be as thoroughly educated as the means of the nation would allow. (Applause.) And in a lifelong study of this question, he came to the conclusion that the only possible method of doing it was by making education truly national. (Hear, hear.) After referring to the adoption of the system of simultaneous teaching in Glasgow and its excellent results, Mr. Holden said the system had been introduced into other countries, while in England the establishment of sectarian education utterly excluded the possibility of its adoption in this country. He was much pleased to find that the Wesleyans were taking larger views of this question. (Hear, hear.) He was confident they would do so, and at a meeting to be held in London shortly representatives from all the districts in England would be present in order to discuss the question whether denominational education should be supported by the Methodist body or not. The returns from the various districts shewed that an immense majority of their representatives—almost three to one—were in favour of undenominational education. (Applause.) He accepted the result, and had no doubt, as he had told his Wesleyan friends, that if they had asserted the proportion of their body opposed to denominational education at a meeting held in November, 1869, the country would have had a very different Education Bill to that of 1870. (Hear.)

Mr. JESSE COLLINGS seconded the motion.

Mr. ABBOTT briefly seconded the resolution, which was passed.

Captain MAXSE, R.N., moved—

That Mr. Dixon be requested to introduce into the House of Commons a resolution declaring that, in order to be acceptable, any amendment of the Elementary Education Act must include provisions for the general election of school boards, general compulsory attendance of children at school, and the unconditional repeal of the 25th clause.

Mr. J. C. COX, J.P., Belper, seconded, and Mr. J. S. WRIGHT supported, the resolution, which was unanimously carried.

Mr. JOSEPH CHAMBERLAIN, chairman of the Executive Committee of the League, moved:—

That the following recommendation of the Executive Committee be approved:—1. The compulsory election of school boards in all districts. 2. No schools to be recognised as public elementary schools but those under the control of elected school boards. 3. Existing school buildings to be placed by consent under the control of such boards, for use during the hours of secular instruction, to be given under the direction of school boards; the buildings to be retained for all other purposes by the denominations with which they are connected. 4. Any school in respect to which such control is declined, to be excluded from participation in the annual Government grant. 5. In all schools provided by school boards out of local rates, periods entirely separate and distinct from the time allotted to ordinary school teaching may be set apart for instruction in religion on week-days. Such religious instruction to be given by denominations at their own cost, and by their own teachers appointed for that purpose, but no privilege to be given to one denomination over another. In cases of dispute appeal to be made to the Education Department.

The resolution was moved in an able speech, which we regret our inability to report.

The Rev. CHARLES VINCE (Baptist) seconded, and Mr. J. H. RAWLINGS (Wrexham) and Mr. GEORGE BASNETT supported, the resolution.

Mr. HANSON, of South Shields, while agreeing with the principle of the separation of secular and religious instruction, thought the fifth recommendation rather antagonistic to that principle, and that if carried out the squabbles of school boards would continue, though the ground might be changed. He moved as an amendment that the first four recommendations be approved, but that the fifth be referred to the Executive Committee for further consideration.

Mr. LUCAS, of High Wycombe, seconded the amendment.

After an explanation from Mr. CHAMBERLAIN, however, the amendment was withdrawn, amid applause, and the resolution carried unanimously.

A vote of thanks to the chairman concluded the business of the conference.

The evening meeting was held at the Town Hall, which was crowded; the chair was taken by Mr. G. Dixon, M.P.

MR. HIBBERT ON THE EDUCATION ACT.—At a demonstration of the Working Men's Reform Club, Darwin, Lancashire, on Saturday evening, Mr. Hibbert, M.P. (Oldham), was one of the speakers. In the course of his address he compared the legislation of the Liberal party during the last forty years with the predictions of the Conservatives, and expressed his surprise that any portion of the working class should put faith in the Conservative party. After reviewing the chief Liberal measures of the Corn-law period, Mr. Hibbert spoke of the measures

passed by the present Government. The Education Act was not a perfect measure. That, he thought, was admitted by most Liberals in every part of the country. It was the only measure possible at the time it was passed, but they were able to carry to-day what could not have been carried a few years ago. They had now seen the operation of the Education Act. They had seen that there were faults and blemishes in it, that there was much in it requiring amendment, and he believed it would not be very long—he could not pledge himself for Mr. Forster—but he believed that not another year would pass over before they saw an amendment of the Education Act. (Loud applause.) He should like himself to see the entire abolition of the 25th clause. (Cheers.) He did not think that the school boards should decide who were the proper persons to be paid for, and what denominations were to receive the money. But he thought, if fees were to be paid at all for the poor, that the persons to pay were the guardians of the poor. If a person could not pay for the education of his children, he thought he was just in the position of persons who could not pay for their food and raiment. (Hear, hear.) He also thought compulsion should exist everywhere. (Hear, hear.) He did not see why there should be one good thing existing in one part of the country and not in another. (Hear, hear.) Compulsion now existed in about a third of the country. Everybody said it was a very good thing; then why not let them have it anywhere? (Hear, hear.) To have compulsion it would be necessary to have school boards everywhere. When the bill was before the House he proposed such a motion, therefore he could not oppose it now.

OUR FIRST STATISTICAL SUPPLEMENT.

As was naturally to be expected, the supporters of the State Church have not allowed our statistics to go unchallenged. It has pleased them to choose the returns as to the Church of England in some of our large towns as their point of attack. We are quite ready to meet them on that ground, seeing that our statistics as to the Established Church are derived from Church authority. Some explanation on the subject is given in our present Supplement, which need not be here repeated.

The first case is that of Bradford. In a local Tory paper, the *Chronicle*, there was an article which has been copied into probably a score of newspapers which do not like our statistics, and manipulated by the *Standard* in a leading article, which was replied to in a letter of which the following is a copy:—

THE BRADFORD STATISTICS.

To the Editor of the Standard.

SIR,—I ask permission to show briefly in your columns that the alleged error in the Bradford statistics of religious accommodation, which you quoted from a local journal, and made the basis of your article on Friday, is an entire misconception.

The editor of the *Bradford Chronicle* implies, though he does not actually say so, that the Church of England is credited with 1,747 fewer sittings than are its due. I deny it on the authority of the *Ripon Diocesan Calendar*, which he himself takes as his guide. The figures of our enumerator are in reality quoted from that official record. The actual number is "14,802." To that are added in the *Nonconformist* Supplement 430 sittings for three mission stations; the total given being 15,332, 100 more sittings in fact than are claimed by the *Calendar!*

Your Bradford contemporary convicts the *Nonconformist* of error, and of issuing "garbled statistics" by making that paper responsible for the returns of 1851. Those figures have been quoted simply for the sake of comparison. If the *Diocesan Calendar* is right, *they* must be wrong—that is, the number of churches in Bradford and their accommodation were over-estimated twenty years ago, perhaps by carelessly including in the list churches which were beyond the municipal boundary. This of course is not my affair, nor will you be inclined to think that any Dissenters in 1851 plotted to make the Established Church appear stronger that it really was.

Now if, as I again affirm, our statement of the church accommodation in Bradford was copied from the *Diocesan Calendar*, there has been no under-statement, and the charges so freely launched against Mr. Miall and his paper, which you found on this blunder of the *Bradford Chronicle*, fall to the ground.

Trusting to your sense of justice to insert this brief explanation.

I am, &c.,

THE COMPILER OF THE *NONCONFORMIST* SUPPLEMENT.

It may be as well to state that the churches which it is insinuated we took no account of are as follows, the date of consecration being given:—

1853.	St. Andrew's	950
1860.	St. Philip's, Girlington ...	600
	St. Stephen's, Bowling ...	610
1861.	St. Mary's, Laisterdyke ...	599
1862.	St. Thomas's	700
	St. Luke's	750
1863.	All Saints'	1,060
1864.	Holy Trinity	638
1867.	St. Michael's	708
	Total	6,615

Well, our enumerator has, at our request, sent us a list of *all* the churches included in the return which he prepared. Need we say that each one of the above list appears in it? In fact, our agent went to the *Ripon Diocesan Directory* as the most reliable source of information, and sent it to us; the *Bradford Chronicle* goes to the same source for material to construct his ingenious puzzle.

Precisely the same thing has occurred at Liverpool. There also a list of churches has been given in local papers, and there also the charge of misrepresentation made by "Anglicanus" and "D." has been met. As far back as Friday the *Liverpool Mercury* published a letter signed as above, of which the following is the substance:—

I send you herewith for your inspection a list of the Liverpool churches—which, fortunately, I have preserved—furnished by the gentleman who collected the information for the *Nonconformist* Supplement; and I ask you to be good enough to verify this statement—(1). That every church referred to by your correspondent is down on my list, except the out district churches, which are not within the borough boundaries: and (2) that the churches "working though not consecrated" are also included—even the Kirkdale Ragged School. It is extremely gratifying to be able thus emphatically to vindicate the accuracy of our informant, except that, on the whole, the sittings of the churches alluded to by "Anglicanus" are, as you will see, somewhat less in his list than in mine.

With regard to 1851, that is not my affair. I simply took the official figures of the census returns. There must apparently have been some blundering, or an over estimate of churches in that year—which, I cannot say. "Anglicanus" is quite wrong in stating they were "told that five new churches were built in Liverpool since 1851." That is his inference, not my statement. It is his inference also—and, as it turns out, unwarranted and unjust—that there has been any "misrepresentation" in the case. I appeal to you if the Established Church has not had every iota of justice, even on your correspondent's showing.

One at least of these correspondents is, we have reason to believe, the well-known Dr. Hume. That clergyman, however, spite of the effectual reply sent to the most influential local Liberal paper, reproduces the whole thing again in a letter to this morning's *Standard*—a rigmarole of about a column of small type. This time the Doctor signs his name. As he confines himself to the Liverpool Churches, we say emphatically, he is merely throwing dust into the eyes of the readers of the *Standard* so as to make it appear that our most unpalatable statistics are "cooked" or "garbled."

It will hardly be credited that while the *Standard* was publishing this absurd effusion, it had possession of a short letter from our "Compiler," (in reply to one signed "G. A.," published on Monday, who reproduced the Liverpool story), informing him that the Church statistics were compiled by one of the officials of the *Liverpool Directory*, and offering to submit to the editor the list of Liverpool churches, in order that he might see that every church in that town was included in our returns. The *Standard* inserts Dr. Hume's letter, which is palpably based on a charge entirely exploded at Liverpool last week, and *suppresses* that of our "Compiler." Comment on such devices to hoodwink the public is really superfluous.

FOREIGN MISCELLANY.

Mrs. Beecher Stowe is making her appearance as a public reader of her own works.

The Emperor of China was married on the 16th of last month. His Majesty had reached the mature age of seventeen, having been born in 1855.

A meeting has been held at Rouen for the relief of the emigrants from Alsace and Lorraine, at which it was stated by M. Pouyer-Quertier that there were more that 200,000 of those persons in the frontier towns.

Several Roman Catholic Deputies at Versailles are endeavouring to form a new Parliamentary club, called the Catholic Club, the condition of membership being a frank adherence to the Roman Catholic faith. Political opinions are ignored.

M. Guizot has arrived in the French capital, and according to a current rumour, is willing, notwithstanding his great age, to become President of the Second Chamber.

M. Jean Dollfus, the great Mulhouse manufacturer, has just celebrated his golden wedding by the distribution of the munificent sum of 8,000*l.* among his workpeople. Some who have been many years in his service will get as much as 40*l.* a-piece.

Serious charges have been brought against the officers of the inebriate Asylum at Ward's Island, New York. Among other things, it is asserted that the patients are frequently as drunk in the asylum as they could be outside.

It is estimated (the *Chicago Journal* says) that by the anniversary of the great fire (October 8) at least one-third of the burnt district of the south side of Chicago will have been covered over with new business structures, and the character of these new buildings far exceeds that of those destroyed, as regards both their solidity and their general appearance.

Lord Byron's feat of swimming across the Dardanelles has been successfully imitated, according to the *Levant Herald*, by Lieut. Wm. More and Gunner Mahoney, of H.M.S. Shearwater, who are reported to have swum from Abydos to Sestos on the 25th ult.

The Emperor and Empress of Germany will be present at the celebration of the Golden Wedding of the King and Queen of Saxony on the 10th inst. The Crown Prince, the four Dukes of Saxony, Archduke Charles Louis of Austria, the two Grand Dukes of Mecklenburg, the Count of Flanders, and Prince Hermann of Weimar, representing the King of Würtemberg, will likewise attend.

A statement comes from Vienna—on the authority of the *New Free Press*, apparently—that the Khedive has been informed at Constantinople that the annexation of Abyssinia will not be opposed by the Sultan.

AUSTRALIAN NEWS.—A submarine telegram from Melbourne of the 4th, says:—"The Tasmanian Ministry has resigned. The New Zealand Parliament has been prorogued. A banquet is to be held here on the 15th inst. to celebrate the completion of the Australian telegraph. Fresh cases of kidnapping of South Sea Islanders are reported."

M. THIERS.—It is stated that several letters have been written to M. Thiers by persons who are desirous that he should have a life Presidency of the Republic, and who ask permission to circulate petitions to that effect. M. Barthélemy de St. Hilaire has replied on behalf of M. Thiers that the President in no way desires the honour proposed to be conferred on him. Some other persons having formed the project of a subscription for a monument to M. Thiers, the President has expressed his gratitude for the intention, but strongly disapproved its execution during his life, and begged the promoters to abandon the project.

THE POPE'S DETERMINATION.—It is asserted that in an interview he recently granted to a high political personage, the Pope said,—"It is frequently asked if I will leave Rome and the Vatican, and when I shall do so. My reply is very simple. I shall not leave the Vatican until the day comes when I can no longer by remaining there govern the Catholic world. Until now the Powers which have remained faithful have accredited ambassadors to me, in whom I can place entire confidence, and, thanks to whom, my words are certain to reach the whole Catholic world. But when I am no longer sure that my words are no longer faithfully transmitted to those who are ready to hear them, then it will become my duty to leave this city."

MR. FISH AND SIR STAFFORD NORTHCOTE.—Mr. Fish has published a Blue-book entitled, "The American Commissioners and the Statement of Sir Stafford Northcote at Exeter in relation to the alleged understanding as to the Exclusion of the Indirect Claims." The book contains a despatch from Mr. Fish to General Schenck, dated June 3, repelling what is styled Sir Stafford's "extraordinary charge," with statements from all the American Commissioners that no such promise was conveyed. Mr. Fish says Sir Edward Thornton had said he and his colleagues understood that the indirect claims were waived, but derived the understanding entirely from the language of the protocol of March 8th, and that they disclaim the idea of any promise.

POLITICAL INTRIGUES AT VIENNA.—During the recent debates of the Parliamentary delegations at Pesth and Vienna, rumours prevailed of an imminent reaction against the constitutional *régime*. The great anxiety shown by the chief Government organs in Hungary and Austria to deny these reports, and to assure the public there were no grounds for the apprehensions excited, are regarded as proving that there was something in them, and that the clerical and feudal party have been vigorously at work. Count Andrassy himself has deemed it necessary—in order to reassure public feeling—to declare "that Constitutionalism was firmly rooted in high quarters." The *Volksfreund*, the organ of the Primate, admits that a reactionary *coup d'état* would be a very perilous experiment. For the present, then, the clerico-federalist coalition is believed to be checkmated.

THE AUSTRALIAN TELEGRAPH.—The dinner in celebration of the opening of telegraphic communication with Australia is fixed for Friday, Nov. 15, at the Cannon-street Hotel. The Earl of Kimberley will take the chair, and will be supported by a number of noblemen and gentlemen. Arrangements are in progress with the telegraphic companies to bring a wire into the room for the purpose of obtaining instantaneous communication with the Australian colonies.

The *Academy* announces a new book by David Strauss, "The Old and the New Faith: a Confession." It is in four sections—I. Are we still Christians? II. Have we any religion? III. How do we conceive the world? IV. How do we direct our lives? Two supplements, "Concerning our Great Poets," and "Concerning our Great Musicians," would seem to contain the gleanings of the author's critical commonplace books.

Among the announcements of new books we observe the following in Mr. Elliot Stock's list:—"The Biblical Museum," Vols III. and IV., containing from Acts to Philemon; "The New Cyclopædia of Anecdote," with an Introductory Preface by the Rev. Donald Macleod, editor of *Good Words*; "The Missionary World," with a Preface by the Secretaries of the Baptist, London, any Wesleyan Missionary Societies; "John the Disciple whom Jesus loved," by Rev. Dr. Culross; "The Brotherhood of Men," "Tourist's Notes in Egypt"; "A New Handbook of Illustration"; The Annual Volume of "The Hive"; and "Hal and I," a volume of satirical verse.

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THE *NONCONFORMIST* SUPPLEMENTS.

STATISTICS OF RELIGIOUS ACCOMMODATION IN OUR LARGE TOWNS.

With the *Nonconformist* of WEDNESDAY, October 23rd, was given a

SPECIAL SUPPLEMENT OF EIGHT PAGES,

Containing details arranged in a tabular form of the places of worship, sittings, and mission stations of each Religious Denomination in all the towns of England and Wales with a population exceeding 100,000, viz.:—

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Bradford,	Newcastle,
Brighton,	Portsmouth,
Bristol,	Salford,
Hull,	Sheffield,
Leeds,	Stoke-on-Trent,
Liverpool,	Wolverhampton.

Two additional supplements will be published in due course, containing similar statistics relative to all the towns with a population over 20,000 and under 50,000—about fifty in number—together with a final review of the entire tabular information published.

In each case the statistics will be furnished by trustworthy residents, and will be the result of careful personal inquiry.

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*** As the Organ of a great and growing movement, the principal Weekly Journal among Dissenters, and a first-class Family Newspaper, the *Nonconformist* has become a very desirable medium for Advertisers. Since the beginning of 1872 there has been a large increase of Annual Subscribers as well as in the general circulation.

THE NONCONFORMIST is registered for transmission abroad

TO CORRESPONDENTS.

RELIGIOUS ACCOMMODATION IN THE RURAL DISTRICTS.

A country correspondent writes, "If you should deem it desirable to extend your already arduous labours by collecting the statistics of places of worship and sittings in rural parishes, I shall be most happy to furnish all the information in my power relative to my own and neighbouring parishes. I am of opinion that the statistics in these village districts would tell much more in favour of Dissent than is generally allowed by our opponents." We quite agree in the conclusion of our correspondent, but the task he hints at is, as a whole, quite beyond our resources. Whether it could not be undertaken to a partial extent, and say in specially elected districts, is a matter worthy of consideration. But if himself and other friends in the rural parishes will kindly take the trouble of collecting the information in their own neighbourhoods, and sending it to us, we shall be better able to form a conclusion, and the material thus furnished will no doubt in some way be utilised. But whatever is sent should be scrupulously correct and impartial.

J. T. W. Davies, Auckland.—*5l.* received with thanks.
Johnson Brothers, Hobart Town.—*1l.* 5s. 2d. received.

We would request our readers to take note of the announcement in our Supplement of to-day that the next one will not be issued before Wednesday, Dec. 4.

*** In consequence of great pressure in connection with our Supplement, the usual "Summary" is omitted from our present number.

The Nonconformist.
WEDNESDAY, NOVEMBER 6, 1872.

THE CONSTITUTIONAL CRISIS IN PRUSSIA.

BERLIN has unexpectedly become the focus of intense political curiosity to every State of Europe. A sharp struggle is being waged by the House of Lords, on the one hand, and by the Government supported by the House of Representatives, on the other. The occasion of it is a bill for the reform of county administration, brought forward on the responsibility of Count Eulenberg, the Minister of the Interior, and carried with a near approach to unanimity through the Lower House. It is no new question of which this bill is an attempted settlement. The principle of it may be said to have been perpetually urged by Liberal politicians in Prussia for nearly a century. Until a few years ago, however, it has been steadily opposed, not only by the Upper House of Parliament, but by the Cabinet. The Emperor's present Ministers would probably have resisted it *à outrance* ten years back, as Sir Robert Peel and the Duke of Wellington, during the early period of their official statesmanship, resisted, and afterwards carried, the Catholic Emancipation Bill. The crisis, however, in most of its salient features, more closely resembles that which occurred in this country immediately before the passing of the Reform Bill of 1832. In that case, as in this, the Peers asserted their privilege against the decision of the Crown and the Commons, but, after provoking the people to the very verge of insurrection, took the advice of the Duke of Wellington, and escaped being swamped by a wholesale creation of colleagues, by standing aside and allowing the hated measure to pass.

The Bill for the Reform of Local Administration in Prussia, which the House of Lords has just rejected by 145 to 18 votes, is naturally looked upon by them with indignant apprehension. Its object is to abolish the last remains of feudal government in Prussia. The great landlords are to be thereby deprived of their exclusive privilege to represent the Executive on their own domain. The Administration of the villages will no longer belong, of hereditary right, as formerly, to the wealthiest peasant family of the district; and the county assembly, upon which rests the responsibility of ordering the police, making the roads, relieving the poor, and transacting other local business, will be constituted (should the bill pass) not exclusively of the lords of the manor, but in part by townspeople and villagers, from whom that dignity has hitherto been jealously withheld. In a word, those rights and special powers and immunities, hereditary and otherwise, which separated, in many distinctive features, the noble class from the vulgar, are largely extinguished by the provisions of the bill. The county magistracy will be made stipendiary; county influence will not necessarily go along with county rank; in fact, county affairs will be transacted and governed, not with a view to gratify the vanity or *prestige* of such and such families, but to give effect to sound social views.

Prince Bismarck, who is still in the country for the recovery of his health, and who has taken no prominent part, so far at least as the public could see, in pressing this important reform upon the Government over which he presides, is, no doubt, largely, if not entirely, responsible for its origination, for the decided views taken of it by the Emperor, and for the various steps that have been risked to obtain for it the assent of the Legislature. The characteristics of the measure are just those which one might expect from his mind, after having once yielded to the conviction that the reform had become inevitable. It is bold and complete in its main provisions, whilst it is guarded and even considerate in some of its modifying details. Not even he could persuade the House of Lords to accept the policy it embodies as a salutary policy in itself. But he has done not a little to round off the rough edges of it, and to make it tolerable where it is impossible that he could make it acceptable. It is not, however, in human nature to consent to a surrender of exclusive social and political privileges, except under pressure that cannot be resisted. The Prussian lords may be regarded as representing the ideas and interests of a somewhat numerous, although a titled, class. They seem to have resolved to carry their resistance to the utmost. They decline to give place to the exhortations of the Emperor. They are faithful to the traditions of their class. But they are wrestling with a force which it is impossible for them eventually to overthrow. They may plunge the affairs of the Empire into confusion—they may check for a session or two the reforms which they repudiate. But, there as here, the public will—must, in the end, prevail over the intensest determinations of a class, and the longer that consummation is deferred, the more extensive and complete the triumph will become.

"The crisis," says our contemporary, the *Pall Mall Gazette*, "is not only a serious but also a difficult and perplexing one. What if a bold attempt to cut the knot that cannot be unloosed should be made? The Upper House has been the drag-chain on all progress in Prussia for many years, and, constituted as it is, it can hardly be anything but a drag-chain. The Peers are of course disliked by the Liberals, and they are detested by the educated middle class. To get rid of their legislative power both would be ready to pay a great price. What, then, if Prince Bismarck should propose the abolition of both Chambers, the elimination of the separate and distinct legislative element from the Prussian kingdom? There is always the Imperial Parliament in the background to legislate on all imperial matters; and the principle of self-government which it is proposed to apply to the provinces might be extended still further, and made to supply whatever legislation was requisite for Prussia as distinct from the empire. Prince Bismarck once before hinted at such an issue; his organs in the press have been suggesting the idea of abolition of the Upper Chamber, and it would not be possible to abolish it without also abolishing the Lower."

THE BALLOT AT WORK IN THE MUNICIPAL CONSTITUENCIES.

THE most prejudiced opponent of the ballot can no longer regard it as an experiment. It has been tried in several important Parliamentary elections, and has succeeded even beyond the anticipations of its friends; it has been tested in the annual municipal elections in the boroughs of England and Wales, and has won reluctant approval even from its enemies. It is quite curious to see how all the vaticinations about it have been falsified. At Preston there was some fear that Tory agents would succeed in destroying its secresy, but the trick which succeeded once utterly failed when tried a second time; and in the Tiverton election both parties remained utterly ignorant of the real state of the poll till its declaration by the mayor of the borough. The fear so often expressed that the intelligence of the average British elector would prove unequal to the task of marking his voting-paper properly, has proved as unfounded as it was unworthy. At Carlisle alone, of the municipal boroughs, did the voters blunder greatly. Of 1,133 voters who polled at Tiverton, on Monday, many of them agricultural labourers from the outlying districts of the borough, more than half of them men who had never before given a vote in a Parliamentary election, only seven lost their votes by wrongly marking their voting papers, while two forgot to mark them at all. Of personation we hear nothing. Though the imaginary facilities for it offered by the ballot have been pointed out by speakers in both Houses of Parliament, and have been insisted on and explained with a painful iteration which almost induced a fear that they might really exist, nothing has come of them in practice. The fight at Tiverton was as severe as it could be, but there was no serious attempt at personation. In the municipal elections personation has hitherto been a recognised electioneering trick. There have been very few close runs in which it has not been attempted; and there has never been a first of November since municipal reform which has not been followed by several prosecutions for personation. This year the struggle has been more severe than ever; but personation, instead of being more frequent under the ballot, has been

less frequent. The difficulty of ascertaining the state of the poll has had the anticipated effect. It takes away half the temptation both to bribery and personation. A man is not absolutely sure that he wants the few votes he can get at such a risk; he is not certain that if he gets them they will just turn the scale in his favour; and this uncertainty is just enough to prevent him from resorting to corruption. Even the beer which has hitherto run in streams on the first of November seems to have been stopped—except at Liskeard. There, as in many boroughs, the elections turned on the Licensing Act. The publicans were unusually active. They had their own candidates and fought for them jealously. Yet the universal testimony was that so quiet, peaceful, and sober a first of November had never been seen in the borough before. In the great towns there was an entire absence of drunkenness. Rioting, instead of being the rule, was the marked exception. Even the tar-barrels seem to have been discouraged and suppressed. Mr. Henry James's Bill must, of course, have a part of the credit of this improvement in the order and decency of our municipal elections. The greatest part of it, however, clearly belongs to the ballot; and at this moment all good men in the municipal boroughs are rejoicing that self-government has been redeemed from its most crying corruption, and that the saturnalia of the first of November are at an end.

These advantages are worth purchasing at some cost; but the ballot gives them for nothing. The moral gain is not counterbalanced by any political loss. It was a very legitimate fear that the ballot, by removing at once the spur of publicity and the excitement of watching the progress of the poll, would diminish political interest. It seems to have precisely the opposite result. The knowledge of the state of the poll created excitement in a close-run contest; but when the numbers were not close it kept people away from the poll. Lukewarm friends of winning candidates saw that their votes were not needful; those of the losing candidate saw that theirs were useless, and such people therefore abstained from voting. The vote would do no good, and there was no need to give offence. But this motive no longer operates. No man can tell that his vote may not decide the election, and as he can give it without offending anybody, and without facing a riot, he goes to the booth and quietly gives it for the candidate he favours. Hence we find that while Truro and Plymouth in exciting contests under open voting show a large proportion of neutrals, in Tiverton, under the ballot, the constituency is as nearly as possible polled out. In the municipal elections the same thing is seen. The general testimony is either that quite as many voted as usual, or that the abstentions were considerably fewer than in former years. A frequent observation has been that a larger number of ladies and of the more respectable inhabitants took part in the municipal elections. Various methods of checking the votes seem to have been tried in various boroughs, but they all failed. The Preston "card trick" seems to be the best, but it rests entirely on the co-operation of the electors; it can be altogether frustrated by the other side if they choose to do so, and even if the agents on both sides should agree in carrying it out, fifty men who refuse to use the cards or give cards to both sides can easily confound all their calculations. It may intimidate a few timid people till they get used to it, but it will cease even to do that when its uselessness is known. In the great majority of the boroughs nothing of the kind was attempted; in those in which it was put in practice it so far failed that the municipal elections everywhere, like the Parliamentary election at Tiverton on Monday, were practically decided by a really secret vote.

As to the political effects of secret voting there are but slight data from which to form a judgment. The Tory papers have made much of a few notable Conservative victories, but they have passed over in silence some equally notable Conservative defeats. Their victories at Norwich, Northampton, and Wolverhampton were entirely caused by Liberal divisions. In the towns on the Tyne the publicans returned their candidates; in the Eastern Counties they coalesced with the Conservatives, and the coalition won. At Southampton there was a large Liberal gain, in Manchester there was a small Conservative gain; but a Conservative loss at Bolton, Bradford, Tewkesbury, and Cardiff. At Bradford, in particular, the defeat was a discomfiture. Taken as a whole, the balance of parties in the Councils remains about the same, though in a few places there are distinct Conservative gains. These gains, however, are all owing to the irritation of the publicans against the new Licensing Act. A curious illustration was given at Tiverton of the slight value of municipal elections as an indication of political opinion. Only one ward was contested in that borough on Friday, and the Liberal candidate, one of Mr. Massey's active supporters, was defeated. The Tories were jubilant. They saw in this victory the promise of success on Monday. Yet on Monday, when the whole borough polled, the verdict was the other way. The municipal elections differ essentially from Parliamentary contests. They are more open to personal and local influence. The towns are split up into wards, and it sometimes happens that a large Liberal ward which can carry the borough when the constituency votes as a whole, cannot carry the Council. We are therefore unable to see in the slight Tory successes on Friday any augury of the future. Probably if an election occurred when no great principle was at stake, and no great question was interesting the national mind, the Tories might considerably reduce the Liberal majority. But that must not be. There is work to be done, and when the constituencies are once more asked to elect a Parliament, the Liberal party must have before them definite plans on which to propose to do it. The ballot makes Liberalism more a matter of principle than ever.

THE LAST OF THE SLAVE-TRADE.

THE meeting held on Monday afternoon at the Mansion House will, in all probability, bring about the very end of the slave-trade—the very end, for it can now scarcely be said to have any existence excepting in Eastern Africa. It is strange that the knowledge of its having such an existence should have come upon the people of England by surprise, for African travellers have often referred to it, and it has been familiar enough to a large and highly intelligent section of the community. It seems, however, that in this, as in other great enterprises, some special circumstance was needed to stimulate aggressive action. This has been given by the visit of Mr. Stanley and the recent letters of Dr. Livingstone. The conscience of the nation has been touched, and it is gratifying to find that the response has been as quick as it is accurate. We want things like this every now and then, to indicate to us the actual condition of the people in regard to their moral tone, and to its disposition towards high moral enterprise.

Probably the slave-trade that is now carried on is more hideous in its nature, and productive of more human suffering, than even that older Western trade which Clarkson and Wilberforce set themselves to abolish. It is carried on under greater disadvantages and difficulties, and with the consciousness of greater public opprobrium. These are circumstances that harden and brutalise the nature of the slave captors. They know that the curse of the slave himself is not the only curse that follows them. They are under the ban of civilised society. Whatever they may do they cannot get into a worse position. They act, therefore, with all the recklessness of men who have nothing to lose in this world and nothing to gain in the next. The wretched negro is possibly worse off than were his fathers a hundred years ago.

Could anything be worse than the facts brought out at the Mansion House? The Bishop of Winchester told, on the authority of travellers, of districts of populous and peaceful inhabitants engaged two years ago in agriculture, in cotton-growing and manufactures, and now not a stone remains of their dwellings. The slave captor made his appearance amongst them, and for a hundred and twenty miles the land has been desolated. Mr. Stanley's vivid narrative informs us in detail of the manner of this wretched trade. When slaves are wanted the Banian of Zanzibar sends to the Arabs of the interior, who starts with a caravan loaded with such articles of merchandise as may find favour amongst the blacks. He reckons that he may obtain a slave for thirty shillings or a couple of pounds' worth of beads or cloth. He gets into the interior, stops at a village. We leave Mr. Stanley to tell the rest of the tale in his own language,—

> These Arab traders marched into a village and exhibited their beads—"the breakers of women's hearts"—and while the women were examining them, and the men inspecting the texture of the cloth, the ruffianly commander had his men posted in ambush, and immediately there began an indiscriminate massacre. Livingstone had described such a scene on the Lualaba river. While the women, as was their delight, were chattering over the goods, an Arab posted his men, ninety in number, all round the market place, and fired volley after volley upon them. In horror and dismay at that tremendous sound, which they believed to have been stolen from heaven, they rushed terror-stricken into the brown waters of the Lualaba, and were eaten up by crocodiles, or picked off by the traders' bullets.

The capture of such as can be captured follows. Loaded with chains, they are brought to the frontier, sold at an enormous profit, and sent to supply the demand of the Turkish and other nations. Mr. Stanley says that he seen Dr. Livingstone ready to "cry out" at the horrors of slave traffic which he had witnessed.

Now, this traffic has been carried on with the indirect sanction of England—our treaty with the Sultan of Zanzibar preventing us from interfering with it in any way. This treaty, like most other treaties, was concocted without the knowledge of the people, and in a time when secret diplomacy was considered to be the best of policies. Excepting in the Foreign Office, nobody ever knew anything of the treaty with the Sultan of Zanzibar until it has turned up, from Dr. Livingstone's indignant remonstrances, that, constitutionally, the treaty prevents us from taking such direct action with regard to the slave-trade on the East Coast of Africa as we once took with regard to the same trade on the West Coast. The Lord Mayor expressed what is generally felt with regard to this treaty—viz., that it was unwise for the Government of the day to enter into it; but he might have gone further and said that if the people had known what the Government was doing the treaty would never have been signed. It was just like our old foreign policy altogether—Lord Palmerston's policy, that is to say—it is now, at considerable expense and waste of force, to be upset. Sir Bartle Frere is going out to Zanzibar for this purpose. Nobody knows very well what Sir Bartle is to do, or what he is commissioned to do, and, as Parliament is not sitting, nobody can ask any questions as to this with the least expectation of getting an answer. But Sir Bartle Frere's antecedents and character are sufficient to assure us that he would not undertake his responsible mission without being certain, in one way or the other, of accomplishing it. What he has to do is to put down the slave-trade of Eastern Africa. To do this he has to make some arrangement, if possible, with the Sultan of Zanzibar. But, supposing he should not be able to make this arrangement? Then the only thing to do is to decide whether Mr. Stanley's expedient shall be adopted. Mr. Stanley said "Constitutional scruples restrained the Foreign Minister of England from dealing with the slave-trade on the East Coast of Africa in the vigorous manner it ought to be dealt with. But justice to suffering humanity had no such scruples. Justice and mercy unitedly call upon us to advocate its immediate abolition and its immediate termination by constitutional means, if possible, and by unconstitutional means if necessary." Of course this opens up a wide question of national morality and what is called national honour. As for the latter, the English Government has never respected treaties, when it has been to its own apparent advantage to break them, and an immoral treaty can have no moral obligation. That is to say, the interests of humanity are superior to the personal and mere money interests of the Sultan of Zanzibar.

This is a case in which, if anything is to be done, it must be done effectively, and not merely effectively, but once for all. Simply to make slave traffic more difficult would be to add to its cruelty. Half or more than half the slaves die now before they reach the coast, many more die before they reach their intended destination: we shall simply add to the horrors that already exist if we only hedge the trade round and try to circumscribe it. We must either do nothing or we must root it out. We say, Let us root it out.

HOW IT STRIKES A STRANGER.

November 4, 1872.

The mass of inter-Parliamentary oratory which is recorded every week is hardly any of it worth much notice, the speakers usually contenting themselves with a mere condemnation or approval of the measures of the past session. One speech, however, has been delivered since I last wrote which calls for special attention—a speech delivered by Mr. Baxter, the Secretary to the Treasury, to his constituents at Montrose. After telling his audience some wholesome truths, and warning them, with refreshing candour, not to suppose that all his votes were the expressions of his own personal opinion, Mr. Baxter went to his own topic, the national expenditure, and explained the effect of some of the reforms which he had achieved since he had been in office. He modestly said that he could not hold a candle to Mr. Stansfeld, and whether it was undervaluation of his own merits, or the necessity for economising time, I do not know, but this much is certain, he gave a most inadequate account of his successes. This account I will supplement by a few

facts which have come under my own notice. When he became Secretary to the Admiralty, he was specially charged with its finance, and one of the first things into which he looked was the mode in which stores were obtained. The great bulk of them were purchased by two great departments, those of the Comptroller of Victualling and the Storekeeper-General. These two officers had a great deal to do besides bringing stores, and consequently the bringing was not done well. Both of them were gently removed, and the purchase duties formerly performed by them were given to another officer, who was to devote himself to them exclusively. But it was not so much a question of organisation as of methods. The Comptroller of Victualling and the Storekeeper-General might have bought as economically as any other person, had their modes of procedure not become hardened and stiffened by that peculiar process of congelation which is the one disease of all administration in which no strong personal interests are at stake. The immobility and rigidity which had been reached by the Admiralty before Mr. Baxter's epoch is almost incredible. The late Storekeeper-General, in his evidence before the Committee on the Abyssinian expedition, said in effect, that it was no part of his business to see that he did not pay more than market-price, but that generally he contented himself with sending out for tenders, and accepting the lowest. As combination in the trades supplying many of the articles which the Admiralty wanted was easy enough, the effect of this system was often most disastrous to the public. Soon after Mr. Baxter came to Whitehall, the tender-box was unlocked with the usual formalities in his presence, and the tenders were opened for something which had been duly advertised in all the newspapers. He, naturally enough, as a business man, wanted to know the market-price the day, and asked for a price list. No such thing was in the office, and, on sending into the City he discovered that the market-price was twenty-five per cent. lower than the lowest tender. It had been the practice to put a vast variety of miscellaneous items into a long schedule against which printed rates were affixed. Persons tendering were asked to say at what percentage addition, or abatement they would consent to supply all the articles in the schedule. The firm which tendered at the smallest addition or the largest abatement obtained the contract. The consequence was that no firm which could not supply all the articles had any chance, and Admiralty, fell into the hands of factors and middlemen. Manufacturers for the most part were excluded. But there was another and a very curious consequence not quite so self-evident. We will suppose that there were fifty articles, A, B, C, D, the consumption of them being very trifling with the exception of one—say D,—of which the quantities consumed were exceedingly large. The ordinary merchant takes up the schedule and after comparing it with his own books, finds that to get ten per cent. profit he can only allow an abatement from the printed rates of five per cent. But the man "who knows" sees that the rate put against D is far too high, fifty per cent. in fact above the market rate, although the rates for the other articles are moderate. He can supply D at an abatement of thirty per cent. and make a handsome sum by so doing. He is perfectly confident that he will not be asked to supply any large quantities of the other articles, and so he offers the whole schedule at an abatement of thirty per cent., and is easily successful, the Government paying through the nose accordingly, although it flatters itself it has made a great bargain. The system of schedule rates is not in itself objectionable. It is adopted in many trades. In the file trade, for example, there are regular official rates and manufacturers quote discounts. But for a Government department the system, except in the rarest cases, was most pernicious, because Government officials cannot be expected to be so watchful as a manufacturer to note the constant variation in the market, and rates remained stereotyped which had long become obsolete and afforded an opportunity for manœuvres to any extent. Then there were the coals. All coals were bought by advertisement. There was a list called the Admiralty list, and persons tendering were at liberty to supply any coal mentioned on the list! Nobody of course supposes that all these different sorts were equal in value, and the proprietors of the inferior collieries consequently had an undue advantage. As it happened, the Government managed to obtain coal of good quality; but, as might be expected, there was much combination amongst dealers and a corresponding loss to the public. The list operated, too, in another way most mischievously. A number of firms obtained—how we will not say—the insertion of their names, and they were then able to represent to foreign Powers and public companies that their coal was authorised and approved by our Government. All this and much more Mr. Baxter changed. Where he found that public advertisement raised the market against him, he bought privately through a broker. The old cumbrous schedules were all knocked on the head, and when a miscellaneous collection of stores was wanted, the actual prices at which they were to be supplied, without any addition or abatement, was filled in by the persons who tendered. The coal list was abolished, coals were bought at the pit's mouth, and in a thousand other ways the course of business was simplified. The best result of all, perhaps, was not anything that was definite, but the infusion of a new spirit amongst his subordinates, which has made the departments over which he more particularly presided perhaps the most effectual in the country. Never was anybody more bitterly attacked both publicly and privately. The Tories were only too glad to adopt any libels against him, and every discharged clerk and neglected contractor became violently Conservative. The conversions which took place from Liberalism to Toryism were symbolical of what is called the "reaction," which means in nine cases out of ten disappointment at the absence or loss of personal profit. Gentlemen whose tenders were not accepted, mutinous officers whose occupation was gone, crowded down to the House of Commons, and found the most attentive and credulous audiences in the lobby. The *Quarterly Review* entered the field, and I will just quote one count from its indictment to show what a wild disregard of the truth political passion can breed. This, bear in mind, was not the gossip of a club, but a deliberately framed accusation from the responsible organ of a great party. The argument of the *Quarterly* was that we were all going to the bad, because of the depletion of our arsenals abroad to maintain the reputation of economy. "In 1869 the foreign coal depots," said the *Quarterly*, "had been diminished from 59,199 tons to 39,627 tons." Will it be believed that the latter figures represent the total of stock on the 31st January, 1869, a very short time after the Liberal Government came into power, and long before they could have increased the store of coals, had they been minded so to do? But the Tories were not satisfied with this sort of fighting. They made a deliberate attempt to ruin Mr. Baxter's private reputation. There was a great scene in the House one evening, described at the time in these columns, when Sir John Hay brought before the House "the report" that a fine which had been imposed in 1868 upon Messrs. Baxter Brothers—Mr. Baxter's well-known relatives—for non-fulfilment of contract, had been remitted while Mr. Baxter was Secretary to the Admiralty. Sir John was shamefully disgraced that night. It was shown that there was no shadow of a foundation for his insinuation. The gallant admiral fell at his post, covered, not with glory, but with mud, and a good deal of it was very very nasty and very sticky. Instead of handsomely apologising, as he should have done, he tried to justify himself, and came very near to that dishonour for which decent society rusticates a man.

I should not have repeated all these facts were it not that few persons are familiar with them, and that they deserve repetition, firstly, because the Liberal party ought to know how it has been served by Mr. Baxter, but secondly, and mainly, because careful record ought always to be kept of everything which maintains or restores our faith in the fidelity of State-service. There is a tendency everywhere to believe that politics is a mere game, and that nobody ever gets into Whitehall except for selfish ends—to take his pay, to dispense patronage, and make himself comfortable. Mr. Baxter did a downright honest piece of work at the Admiralty, equal in value to many a much more brilliant achievment.

Mr. Maguire's death deserves a word from a Parliamentary correspondent. It is no mere form of speech to say that he will be much missed in the House. There is always a large discount to be taken off Irish oratory before it can be measured exactly with ours. Words and manner which would mean much with us do not mean the same across the Channel. Still after every necessary allowance, Mr. Maguire was earnest. He was not a great man, but he was sincere, and he possessed in addition, a cheeriness and goodness of heart which attached him to everybody. He was a Home-Ruler, but at the same time he was never factious, and never consented to talking against time, or to any other of those questionable modes of warfare of which some of his Irish friends are sometimes guilty.

MEN AND THINGS IN AMERICA.

(By a Cosmopolitan).

THE DEMOCRATIC RESURRECTION.

At Baltimore, in July, there was a first-class funeral. The Democratic party, long so powerful in the nation, was buried with extravagant obsequies, and Horace Greeley was cordially invited by the friends of the departed to prepare a war-dance on the grave. But there were some obstinate Democrats who positively declined the polite invitations of August Belmont, John T. Hoffman, and other old-time leaders of the Democracy. These hard-headed Democrats felt that they were nothing unless they were Democratic. They would not, on any conditions, walk into the grave which the Liberal Republicans had dug for them. About one hundred rebels of this stamp seceded from the regular Democratic Convention which endorsed Horace Greeley, and decided that as their leaders had left them "out in the cold," they would go into the Convention business on their own account, on the basis of *nil desperandum*. Like Francis I. at Pavia, they said to themselves, "All is lost—save honour." To save their honour they resolved to hold a genuine and unmistakeably Democratic Convention in Louisville, on the 3rd of September.

The Americans certainly do "lick creation" in one thing—the invention of party designations. The men who shouted, "On to Louisville," were forthwith styled "straight-out Democrats"—possibly because they had walked *straight-out* of the Baltimore Convention when they saw Horace Greeley led *straight-in* to that assembly. Of course the *World*, and the *Tribune*, and all the motley crowd of Liberal-Republican-Democratic papers ridiculed this new declaration of independence. It was "a dodge of Grant's," a "side show," a "bought-up concern," and so on. But when it was found that men like Charles O'Conor, John Quincy Adams, and James Lyons, were in favour of the Louisville movement, there were not a few wry faces among the supporters of Uncle Horace. Laughter doesn't sound pleasantly when there is a hollow ring in it. And now that the Louisville Convention has been held, and O'Conor is actually a candidate, the result has been to prove conclusively that a powerful wing of the Democratic party will not have Greeley at any price, and further, that as between Grant and Greeley, the former will have the preference.

In numbers the Convention was as large as either that at Cincinnati or Baltimore. Composed of a party deprived of its regular chieftains, it was nevertheless a highly influential gathering. Notwithstanding the sneers of the *Tribune* and its satellites, the bone and sinew, the rank and file of the old Democratic party were represented. Greeley's presidential chances began at Cincinnati and ended at Louisville. The re-election of Grant is no longer doubtful, unless Greeley should give place to the Louisville Democracy. If the "straight-outers" can do no more, they can—however insignificant—effectually spoil Uncle Horace's prospects. And *they mean to do it*. There is no paltering about these men. Mistaken they may be, but their determination to fight the battle out to the bitter end cannot be questioned.

It is alleged that the Grant party have secretly *intrigued* with the straight-out Democrats, and the President's *fidus Achates*, Senator Morton, has been accused of being the moving spirit of the Louisville Convention. The Greeley papers say that Government has mailed the manifestoes of the rebellious Democrats to all parts of the Union, and that Republican funds have been freely supplied to aid the movement. All this may be true—probably is true. And, still, whoever got up the straight-out candidature, the fact remains that Horace Greeley received a heavy blow at Louisville.

Although, however, there is little doubt that the Grant party were anxious enough to promote dissension among their opponents, it is only fair to say that the Louisville Democrats deny having received any Government subsidies or patronage in any form. They cordially hate both Grant and Greeley, while, if Mr. O'Conor represents their feelings, they think Grant just a little preferable to Uncle Horace. So many lies are circulating in all directions, that the most circumstantial charges of corruption are sometimes false. There are so many corrupt influences at work that newspaper readers shrug their shoulders at each new revelation, and admit that "*it may be true.*" Nevertheless there are some few men in America who, like the Adamses and Charles O'Conor, stand above reproach. Hence the support given by O'Conor and John Quincy Adams to the Louisville Demo-

cracy shows that that party includes within it men of worth and unimpeachable purity.

James Lyons, who presided at the Convention at Louisville, was until recently President of the Virginia State Democratic—or as the Southerners have it, Conservative—Association, and he only retired from office because he wouldn't swallow Greeley. A leading member of the Virginian Bar—the purest perhaps in the Union—Mr. Lyons is not the man to be a mere catspaw of Grant. He evidently went to Louisville honestly determined to fight it out on that line.

There is a paper in New York which has an enormous circulation among the Democracy, called *Pomeroy's Democrat*. Its editor, the well-known "Brick" Pomeroy—so called on account of the colour of his hair—claims to be at "all times and under all circumstances Democratic." During the rebellion "Brick" was throughout opposed to the war. He lived then at La Crosse, in Wisconsin, and his paper, the *La Crosse Democrat*, became a leading organ of the Northern Copperheads. After the peace, Mr. Pomeroy removed to New York, and he has continued to wield great influence among the stubborn Democrats of the old school. *Pomeroy's Democrat* is a singular paper. Reviled by some, and laughed at by others, "Brick" Pomeroy is never at a loss for epithets to hurl at adversaries. Democrat as he is, he was among the first to denounce Boss Tweed and the infamous New York Ring. As may be supposed, *Pomeroy's Democrat* goes warmly in favour of O'Conor, and savagely against Greeley. There are high and mighty people in New York, who affect to despise the influence of Brick Pomeroy, but my travels through a good many States have shown me that for good or ill, the paper he edits has very great power; there are thousands of people who believe in it as devoutly as the Lincolnshire farmer does in the *Stamford Mercury*. Charles O'Conor certainly is not ashamed of his connection with Brick Pomeroy, for having declined the former invitation from Louisville, his final acceptance of the Presidential candidacy was made known personally to C. P. Sykes, the manager of the *Democrat*. That Brick Pomeroy is a thorn in the side of Horace Greeley is beyond dispute.

It is therefore settled that Charles O'Conor and John Quincy Adams are *bonâ fide* candidates. They are late in the field, and their defeat is certain. Nevertheless, it is a gratifying fact that two such high-minded and stainless gentlemen are politically before the public. As a mere on-looker, I think the Louisville protest against the sale of the Democracy to Greeley is a noble testimony to the truth, that politics ought to be something more than a series of low intrigues for place and power. It is not necessary to admire all that Brick Pomeroy and the Copperheads have done in the past to see that they are right in the present.

Already a number of Democratic papers, headed by the *New York Day Book* (an ancient fossil of Democracy), have hauled down the Greeley flag and hoisted the O'Conor banner. In several States a full-ticket of the straight-out Democracy has been organised, and it is a "great fact" that all the *intrigues* of Greeley and Co. have failed to deceive a large portion of the intelligent Democratic voters of the United States. Mr. Greeley, whose proudest boast it used to be that he was "a ferocious Protectionist," has clearly not hoodwinked all the Free Traders in the Union. The O'Conor party are too late in the field to do more than show the hollowness and hypocrisy of the Greeley cry, "Anything to beat Grant," but they will lay the foundations of a new and powerful political combination. It is also no small gain for politics to see two such pure patriots as O'Conor and Adams vindicating honesty and consistency as public virtues—even at the expense of "leading a forlorn hope."

ELECTORAL REFORM.—The first conference on electoral reform, convened by the Electoral Reform Association, will be held in the Small Hall, St. James's Hall, on 12th November next. The proceedings will be opened at twelve o'clock by the chairman, Mr. Joseph Chamberlain, of Birmingham. The following resolutions will be proposed by the committee:—"1. That it is desirable to assimilate the county and borough franchise, whatever basis of qualification may be adopted. 2. That such a readjustment of constituencies should be effected as would make the number of electors in any one constituency approximately equal to the number in any other." Notice has been given to submit other resolutions, and papers will be read by several gentlemen. A public meeting will be held in the evening at the Great Hall of St. James's Hall, Sir Charles W. Dilke, Bart., M.P., in the chair. Mr. Arch, the labourers' advocate, will attend and speak.

Literature.

*THE ATHANASIAN CREED.**

Among the innumerable counsellors, both clerical and lay, who are always ready to give the Church good advice, none could more accurately have expressed the opinions and feelings of the ordinary Churchman, the well-intentioned squire whose one desire is to keep things tranquil and respectable, than the gentleman who urged the clergy not to be too zealous for their particular opinions, and to abstain from quarrelling with each other. There is a class of minds to whom nothing seems so natural or easy as this course. If there were two schools of agriculturists, both equally divided on the merits of a particular breed of oxen or sheep, and equally bigoted in favour of their particular views, nothing could be wiser than that each should take his own course, and leave his neighbour to do the same; and there are men who appear to think that it would be as easy to deal with theological differences the same way. They cannot see the practical value of the intellectual subtleties and distinctions to which so much importance is attached. Controversies which in the eyes of those engaged in them involve the gravest issues, appear to them mere disputes about words, and they are angry with the clergy whose zeal in them imperils that great Establishment, which is the highest triumph of English respectability, and which they are so anxious to preserve. "You," they say in effect to the various disputants, "have peace, "liberty, and abundance—why should you "grudge others, though their views may not "be in harmony with yours, similar privileges "and advantages? If they are free to deny "any dogma, you have the same right to preach "and insist upon it; if they declare that Christ "is present on His own altars in the bread and "wine of the Sacrament in a 'real, actual, and "'objective presence,' you can with equal "authority and fearlessness teach that such an "idea is only a mischievous superstition. If "they pronounce every one eternally lost who "does not accept every iota of the Athanasian "Creed, you may, on the other hand, maintain "that their anathema is only to be received with a "qualification, or that it does not mean all that "it says, or that it has no force at all, and that a "man's belief has nothing to do with his salva-"tion." A very comfortable arrangement, no doubt: whether it be conducive to public morality, or to the advance of Christian truth, or to the real work of the Church, is another question. Two things, however, are necessary to its becoming general and permanent—first, that the men who adopt it shall not have sensitive consciences themselves, and then that they shall not have to do with a restless and inquiring age. It is not necessary for us to dwell at length on the character of the present age, or to consider how far its well-defined characteristics are likely to influence theological thought or ecclesiastical relations; but there are one or two sentences in the new story of "The Parisians," at present appearing in *Blackwood*, which describe so well the temper of this generation that it may be worth while to quote them: "Ascend from the working-classes to all others "in which civilised culture prevails, and you "will find that same restless feeling—the "fluttering of untried wings against the bars "between wider space and their longings. "Could you poll all the educated ambitious "young men in England, perhaps in Europe, "at least half of them, divided between a "reverence for the past and a curiosity as to "the future, would sigh, 'I am born a century "'too late, or a century too soon!'" Imagine a generation of this spirit addressed by a clergy who have agreed to hold opposite doctrines, and to teach men so, but still to maintain the authority of the Church which, in the showing of all of them, affords an impartial shelter to truth and error. They might agree thus to keep the peace, but it is not difficult to anticipate the verdict passed on them and their Church by a generation which is not disposed to pay any reverence to that which is, simply because it is, and which will turn contemptuously from men who, in answer to its earnest cries for guidance, give forth only a multitude of contradictory cries.

Let it be said, too, that the temper of the clergy also renders the triumph of such a policy utterly impossible. There are men among them who will not hold their opinions after this loose and uncertain fashion, and who, while they love the Establishment, value truth more. Mr. Maccoll is a man of this type. He did good service when, speaking in support of views which, though unpalatable to his own class, were popular in the nation, he argued with great force and vigour in favour of Irish disestablishment; and he shows all the old fire and energy, when, occupying a position the reverse of his old one, he espouses a cause, popular with his own order, but distasteful to the majority of the people, and especially to men of free enlightened mind, and defends the Athanasian Creed and its damnatory clauses. A view of the claims of Christianity more contrary to the spirit of the times, and more certain to awaken prejudice and opposition, he could not have presented, but he has felt conscientiously bound to insist upon it. What possibility is there that a man, whose deep convictions lead him thus to place himself in antagonism alike to the instinctive feeling of the masses, and the more intelligent convictions of the majority of cultured men, would be content that a view to him of such moment should be regarded as an open question; or, on the other side, how can those who, even though they may accept the doctrinal teachings of the creed, feel every sentiment of Christian charity outraged by its anathemas, acquiesce in its retention, and so make themselves parties to denunciations which in their hearts they abhor? The time, in fact, seems to be come when the question must be determined, whatever be the consequences, and even if the result should be a large secession, we believe the Establishment would lose less by that than by the scandal incurred by the present state of things. It is easy to recommend mutual forbearance, and it is very probable that, so far as legal proceedings are concerned, this forbearance will be exercised—for it is not easy to conceive that any votaries of the creed will be so infatuated as to prosecute any clergyman for not reading it. We believe that in the Rev. John Bramston, who has just been appointed to the Deanery of Winchester, and who is "described as "one of the few Broad-Churchmen who are at once sincerely liberal and sincerely orthodox," recently refused to read the damnatory clause, and yet, instead of a prosecution in an ecclesiastical court, he is selected for high preferment. In face of this and of similar facts, and of the well-known feelings of the archbishops, any prosecutions are not likely. But the evil which the present divided state of opinion causes is not thus averted; and however some may shrink from decided action, it is essential to the interest of the Church itself, that a question of this kind, when once raised in the way it has been, should be definitively settled.

Mr. Maccoll's courage in coming to the defence of a creed, which has been discredited logically and historically, the authorship and text of which are as doubtful as the interpretation is difficult, shows no little courage, and his book has this advantage, that it says in the best form all that can be said on one side of the controversy. Mr. Maccoll is no contemptible adversary, and, in fact, is one of a small class whose strength of conviction, breadth of culture, and earnestness of spirit, are lending so much strength to the party with which, unfortunately, as we think, he has identified himself. He is a firm supporter of the so-called "Catholic" views, but in maintaining them he shows considerable independence of spirit, and even liberality of view, which he seeks with much ingenuity, though we are bound to add without much success, to reconcile with his theory. It would perhaps be too much to say that his heart rebels against the conclusions which, because he finds them in a Catholic creed, he feels bound to maintain; but certainly this is the only adequate explanation of some of his reasonings. While, too, he makes the best of his case, we cannot but feel that all the ability and skill which he has employed on its behalf only serve to make its weakness the more conspicuous. He apologises to Mr. Gladstone for the length of his letter, "the longest, "probably, that any correspondent has inflicted "upon you," but the subject is important enough to justify even greater length if it were necessary to his purpose. Our complaint is that the argument has been lengthened out by the introduction of matter which is not only irrelevant, but which serves to confuse the judgment. The question is, ought the Anglican Church to maintain a creed which distinctly proclaims the eternal damnation of all who do not accept certain propositions in which the Church view of the doctrines of Christianity has been formulated? To enter, when answering this, into arguments showing the importance of a true faith, or vindicating the claims of Christianity to be regarded as that faith, or establishing the necessity of the Incarnation, is altogether beside the mark. Our author, however, is determined to identify the Creed with Christianity, and

* *The Damnatory Clauses of the Athanasian Creed Rationally Explained in a Letter to the Right Hon. W. E. Gladstone.* By the Rev. MALCOLM MACCOLL, M.A. (Rivingtons.) 2. *The Athanasian Creed.* By J. S. PEROWNE, B.D. (Strahan and Co.)

to insist that the surrender of the one involves the rejection of the other. "The "attack on the Athanasian Creed is in reality "(he says) an attack on the doctrines of the "Trinity and the Incarnation." Such a statement indeed explains the space he has given to topics which do not immediately bear on the real issue, but it is, we submit, as unfair a representation of the facts as that given by Canon Liddon, who does not hesitate to ascribe the movement against the creed to a "thinly veiled infidelity. There are numbers, both in the Anglican Church and out of it, who not only have a belief in the Trinity and the Incarnation as sincere and firm as Mr. Maccoll's, and who would not even object to the particular mode in which these doctrines are expressed in the creed, who regard the damnatory clauses as utterly contrary to the spirit of the Gospel, and object to the use of the creed which contains them. There are, no doubt, different classes who share in the feelings of opposition; many especially among Nonconformists who believe that creeds obscure the simplicity of Divine truth, and that instead of being bonds of agreement they have always been fruitful sources of division; others who dissent from the notion that a man's salvation can in any way be dependent upon the articles of his belief, still less upon the particular mode in which he expresses or defines them; others who accept the particular dogmas of the Athanasian Creed, but demur to the metaphysical subtleties in which they are here clothed; and of course some who dissent from the doctrines themselves. There is surely singular injustice in the attempt to fasten upon all these classes the responsibility which belongs only to the last. But Mr. Maccoll goes further when he says, "There is not a single proposition in the Athanasian Creed, "of which the rejection does "not involve the rejection of Christianity. I "make that assertion without the least hesitation, and I challenge all the gainsayers of the "creed to disprove it. Of course a person may "from prejudice, or ignorance, or confusion of "thought, or some other cause, be unable to "embrace some of the propositions of the "creed, and yet remain all the while a good "Christian. It is none the less true, however, "that all the propositions of the creed hang "together, and that the rejection of any one of "them would strike Christianity to the heart." That is, a man may strike Christianity to the heart, and still remain a good Christian. A somewhat remarkable admission, to say the least. But let us look at this statement more closely. In the propositions of the creed are those clauses on which the controversy mainly turns,—"which f th, except "every one do keep whole and undefiled, "without doubt he shall perish everlastingly." "He that will be saved must thus think of the "Trinity." These are propositions of the creed quite as much as those which profess to define that which the New Testament has not defined, and rejection of these is by Mr. Maccoll made equivalent to a rejection of Christianity. From this conclusion he leaves himself no loophole of escape, for in his admiration of the logic and wisdom of this wonderful document, he says that "all the propositions of the creed hang "together, and that the rejection of any one of "them would strike Christianity to the heart." So that I must not only believe in these metaphysical subtleties myself (although, possibly, I may not comprehend them), but I must believe in the eternal damnation of every one who does not believe them likewise, or I am an enemy of Christianity, and inflict on it deadly injury. To most intelligent men it will seem that the injury is done rather by those who give such a view of the character of our Heavenly Father, and so grievously misrepresent that Gospel of love which He has given to the world.

But (says Mr. Maccoll) the creed only does what the New Testament does. The one has its "damnatory clauses" even as the other, and they proceed on the same principle; and "if the "Athanasian Creed is unfit for congregational "use on account of 'its damnatory clauses,' it "follows that we must have an expurgated "edition of the Bible for the public services of "the Church." We suppose it is because we are Nonconformists, who have not been trained in reverence for the decrees of Councils, that this attempt to put the authority of the Church on a level with that of the New Testament strikes us as so remarkably audacious. But it is not we alone who feel this, for Mr. Perowne in his very able and moderate pamphlet points out the essential distinction of the things which are thus confounded. "The authority in the "one case is the infallible authority of Him to "whom all power and judgment are committed. "The authority in the other case is that of an "unknown writer, speaking no doubt in all "honesty and sincerity his convictions, but "having no claim to our obedience beyond that "of a fallible man. Any authority beyond this, "which attaches to the symbol, it derives solely "from the fact that the Church has thought fit "to accept it as an exposition of faith." On the acceptance, however, of this formulary, about whose authorship and origin the one thing which seems absolutely certain is that it did not proceed from Athanasius, Mr. Maccoll, with a zeal not according to knowledge, is content to peril Christianity itself. The alternative he wishes to put is this, "Accept Christianity and "with it this creed, or reject the creed, "and with it Christianity must perish." Has it never occurred to him that there are numbers who will take the latter side of this alternative and say, "If that be Christianity it is "impossible for us to believe it?" Or will he deny the sincere Christianity, and even orthodoxy, so far as the doctrines of the Trinity and the Incarnation are concerned, of whole Christian communities who do not accept the creed? He points out as a remarkable coincidence that in Italy the creed is disused, and that religious indifference is a painful feature of Italian life; and though he does not link these two things together as cause and effect, he says, "I have "no doubt that the withdrawal of the Athana- "sian Creed from the cognisance of the laity "and the substitution of less edifying credenda "in its place, have been among the disinte- "grating forces which have brought about the "present religious condition of Italy." But what about the Nonconformists of England? The Congregationalists, both Baptist and Pædo-Baptist, repudiate the creed altogether, have no belief in the value of creeds, do not hold it necessary to formulate their theological belief in a creed at all; and yet they hold the doctrines which this creed teaches with a firmness and unanimity which Mr. Maccoll will not find in his Church, despite the preservative influence of the creed of which he is so able and conscientious a defender.

There are many other points we should like to have noticed, but we must pause here, with one observation only. Mr. Maccoll goes too far or he does not go far enough. If the creed be all that he insists it is, he should not satisfy himself with insisting on its public recital—he should purge himself of all connection with those who pubicly declare that they do not hold it. The Athanasian Creed is in the Prayer-book, but it certainly is not the creed of a large number of the clergy, and even more certainly it is not the creed of the majority of the laity. Can it really be a salve to his conscience that, on particular days in the year, the one have to read and the other to hear a manifesto of Christian faith and charity (?), from which in their secret hearts they recoil. The *Dublin Review* puts the case, as it appears to a Roman Catholic view, so well, and the argument appears to us so unanswerable, that we will close our article in its words. "The enormous "majority of Anglican layman hold doctrines "inconsistent with the Athanasian Creed, and "they are aware that they constitute the enor- "mous majority. It does seem a reasonable "inference from this fact that they shall not be "compelled to recite a formulary which anathe- "matises their cherished doctrines. Let Mr. "Maccoll take active measures for procuring "the expulsion from his communion of such "misbelievers, and we entirely understand his "proceedings, or rather such a movement is his "only legitimate course, so long as he accounts "that communion part of the Catholic Church. "But he has no thought of doing this; he is "quite content to remain in communion with a "swarm of persons whom he must himself "account heretics. All he desires is that he "may force violently upon these heretics the "external recital of a formulary which at heart "they abhor. We do not see how it is possible "for a Catholic to sympathise in so singular an "agitation." And here for once Nonconformists and Catholics are agreed.

"*MIDDLEMARCH*."*

As "Middlemarch" approaches its close its authoress reveals fresh power. Hitherto she has been merely the character painter, doing the work in the highest style of art, and producing a number of new and original pictures, every one of which is a study in itself, or the philosophic observer, holding up for our examination not only personal foibles and social follies, but going deeper to the very roots of character, and everywhere displaying singular insight and subtlety in her delineation of those subtle motives and feelings by which, often unconsciously to themselves, men are so largely influenced. Now she is developing all her power as a story-teller, and the skill with which she has woven the web in which some of her characters are entangled, and the general interest which she has given to the plot, shows that here, too, she is *facile princeps*. Every incident is of the most simple and natural kind, but the effect of the story as a whole is very great. A young and spirited doctor beginning life on too expensive a scale, finding that independence and originality do not pay in the way of bringing numerous patients and large fees; but that bills do accumulate and must be met, and driven to desperation by the pressure of his liabilities and the unsympathetic spirit of his wife—a drunken reprobate, who has got hold of a secret and means to work it to his own profit, but wastes the money he extorts from the fears of his victim in drink, and prepares the way for his destruction—a self-righteous, self-deceived, prosperous man of the world, who sees the house he has built with so much care suddenly threatened with utter ruin—and a multitude of gossips in a small town, who having little business of their own, are ready to play the game of "meddle and muddle" with that of other people: these seem to be very commonplace material out of which to work up a story of interest. But George Eliot has done it. These people, apparently so ordinary, are by her mode of treatment clothed with freshness and interest, while the skilful way in which the different threads of their fortunes are laced and interlaced so as to develope the plot, promises to make "Middlemarch" as successful a story as it has already shown itself as a sketch of English provincial life.

For Lydgate it is impossible not to feel sympathy. There is so much that is genuine and high-minded and noble about the man, that the state of humiliation to which he is reduced here strikes us painfully. But he has committed an offence for which our authoress has evidently very little pity. He has been caught by a pretty face, and has chosen a wife without any care as to those intellectual and moral qualities he should have sought in a partner. Rosamond is simply one of the spoiled children of fashion, of whom so many are to be met in society, pretty and fascinating, very bright and joyous while prosperity lasts, smiling sweetly in response to the flatteries that are poured into their ears, but thoroughly superficial, and having underneath a thin crust of amiability and geniality, a hard layer of selfishness. Rosamond is very strongly drawn, as is necessary for the writer's object, but even in her heartlessness, which often tries our patience to the utmost, there is, we fear, no exaggeration. The man who, in his hour of difficulty, finds that he has such a partner, is indeed to be pitied. The whole story of her interference with her husband's affairs, and the mischief which it did; her inability or unwillingness to understand the situation; her childish petulance and silly attempts to thwart her husband's schemes, is told with remarkable truth and power. But it is in the delineation of the defensive power which Rosamond possessed, and which, aggravating as it is to the reader who has never had her husband's infatuation, so often gives her the advantrge over him, that the great art of the writer chiefly appears. "The effect of any "one's anger on Rosamond had always been to "make her shrink in cold dislike, and to "become all the more calmly correct, in the "conviction that she was not the person to "misbehave, whatever others might do." It was this comfortable conviction which enabled her not only to parry her husband's attacks, but even to turn them against himself. One of the scenes between them will illustrate this. It is, after her unwarranted interference with his business:—

"'Will you only say that you have been mistaken, and that I may depend on your not acting secretly in future?' said Lydgate, urgently, but with something of request in his tone which Rosamond was quick to perceive. She spoke with coolness.

"'I cannot possibly make admissions or promises in answer to such words as you have used towards me. I have not been accustomed to language of that kind. You have spoken of my "secret meddling," and my "interfering ignorance," and my "false assent." I have never expressed myself in that way to you, and I think that you ought to apologise. You spoke of its being impossible to live with me. Certainly you have not made my life pleasant to me of late. I think it was to be expected that I should try to avert some of the hardships which our marriage has brought on me.' Another tear fell as Rosamond ceased speaking, and she pressed it away as quietly as the first.

"Lydgate flung himself into a chair, feeling checkmated. What place was there in her mind for a remonstrance to lodge in? He laid down his hat, flung an arm over the back of his chair, and looked down for some moments without speaking. Rosamond had the double purchase over him of insensibility to the point of justice in his reproach, and of sensibility to the undeniable hardships now present in her married life. Although her duplicity in the affair of the house had exceeded what he knew, and had really hindered the Plymdales from knowing of it, she had no consciousness that her action could rightly be called false. We are not obliged to identify our own acts according to a strict classification, any more than the materials of our grocery and clothes. Rosamond felt that she was

* *Middlemarch*. Part VII. By GEORGE ELIOT. (William Blackwood and Sons.)

aggrieved, and that this was what Lydgate had to recognise.

"As for him, the need of accommodating himself to her nature, which was inflexible in proportion to its negations, held him as with pincers. He had begun to have an alarmed foresight of her irrevocable loss of love for him, and the consequent dreariness of their life. The ready fulness of his emotions made this dread alternate quickly with the first violent movements of his anger. It would assuredly have been a vain boast in him to say that he was her master."

We will not attempt here to follow out what is equally powerful in its own line, the development of Bulstrode's character and fortunes with the dissection of the inward workings of his spirit. We shall be better able to do justice to this when the work is complete. Suffice it to say, that to draw such a portrait at all demands rare genius. It would have been easy to make a daub, to paint a thorough hypocrite with all those attributes of villany which the most vulgar artist could easily introduce. But this is not George Eliot's intention. Bulstrode is not consciously a hypocrite. He is only a strong example of the evil influence of a religious theory and teaching, which does not sufficiently recognise the value of practical goodness; and to photograph a man of this type as he is done here is no ordinary achievement. The scene in which the utter collapse of his reputation becomes manifest to himself is very graphic and effective, but we can find space only for a sketch of the small-town gossip at Middlemarch:—

"This vague conviction of indeterminable guilt, which was enough to keep up much head-shaking and biting inuendo even among substantial professional seniors, had for the general mind all the superior power of mystery over fact. Everybody liked better to conjecture how the thing was, than simply to know it; for conjecture soon became more confident than knowledge, and had a more liberal allowance for the incompatible. Even the more definite scandal concerning Bulstrode's earlier life was, for some minds, melted into the mass of mystery, as so much lively metal to be poured out in dialogue, and to take such fantastic shapes as heaven pleased.

"This was the tone of thought chiefly sanctioned by Mrs. Dollop, the spirited landlady of the Tankard in Slaughter-lane, who had often to resist the shallow pragmatism of customers disposed to think that their reports from the outer world were of equal force with what had 'come up' in her mind. How it had been brought to her she didn't know, but it was there before her as if it had been scored with the chalk on the chimney-board—'as Bulstrode should say, his inside was *that black* as if the hairs of his head knowed the thoughts of his heart, he'd tear 'em up by the roots.'

"'That's odd,' said Mr. Limp, a meditative shoemaker, with weak eyes and a piping voice. 'Why, I read in the "Trumpet" that was what the Duke of Wellington said when he turned his coat and went over to the Romans.'

"'Very like,' said Mrs. Dollop. 'If one raskill said it, it's more reason why another should. But hypocrite as he's been, and holding things with that high hand, as there was no parson i' the country good enough for him, he was forced to take Old Harry into his counsel, and Old Harry's been too many for him.'

"'Ay, ay, he's a 'complice you can't send out o' the country,' said Mr. Crabbe, the glazier, who gathered much news and groped among it dimly. 'But by what I can make out, there's them says Bulstrode was for running away, for fear o' being found out, before now.'

"'He'll be drove away, whether or no,' said Mr. Dill, the barber, who had just dropped in. 'I shaved Fletcher, Hawley's clerk, this morning—he's got a bad finger—and he says they're all of one mind to get rid o' Bulstrode. Mr. Thesiger is turned against him, and wants him out o' the parish. And there's gentlemen in this town says they'd as soon dine with a fellow from the hulks. "And a deal sooner I would," says Fletcher; "for what's more against one's stomach than a man coming and making himself bad company with his religion, and giving out as the Ten Commandments are not enough for him, and all the while he's worse than half the men at the treadmill." Fletcher said so himself.'

"'It'll be a bad thing for the town, though, if Bulstrode's money goes out of it,' said Mr. Limp, quaveringly.

"'Ah, there's better folks spend their money worse,' said a firm-voiced dyer, whose crimson hands looked out of keeping with his good-natured face.

"'But he won't keep his money, by what I can make out,' said the glazier. 'Don't they say as there's somebody can strip it off him? By what I can understan', they could take every penny off him, if they went to lawing.'

"'No such thing!' said the barber, who felt himself a little above his company at Dollop's, but liked it none the worse. 'Fletcher says it's no such thing. He says they might prove over and over again whose child this young Ladislaw was, and they'd do no more than if they proved I came out of the Fens—he couldn't touch a penny.'

"'Look you there now!' said Mrs. Dollop, indignantly. 'I thank the Lord He took my children to Himself, if that's all the law can do for the motherless. Then by that, it's o' no use who your father or mother is. But as to listening to what one lawyer says without asking another—I wonder at a man o' your cleverness, Mr. Dill. It's well known there's always two sides, if no more; else who'd go to law, I should like to know? It's a poor tale, with all the law as there is up and down, if it's no use proving whose child you are. Fletcher may say that if he likes, but I say, don't Fletcher *me!*'"

Sketches of this character should be sufficient to stimulate all lovers of the highest art in fiction to get this remarkable book for themselves. Read wisely, it will not only divert and interest, but hold up a mirror to nature by which all may be profited.

*MR. HIGGINSON'S ATLANTIC ESSAYS.**

Mr. Higginson is a sort of subdued American Matthew Arnold. He has been known for many years as a successful contributor to the *Atlantic Monthly* and the *North American Review*. He has carefully studied style, and is in many ways a good type of the literary man of America. It is on this account that we choose to devote to his volume somewhat more than a passing notice. The first thing that strikes us about it is a certain restless vivacity of temperament, together with a wonderful clearness and finish of expression within certain limits. He is cultured beyond his productive strength; and his sallies of humour—very subdued generally—are little else than expedients to conceal his excessive impressibility and readiness to receive imported ideas. He is concerned to preach up culture, in which he sees safe ahead a grand pre-eminence for America. England has had no writer *with style* since good old Thackeray died, even though Matthew Arnold is referred to. The *cynicism* that corrupts style, in lowering the ideal that must recreate literature, is carried over to the States in the *Saturday Review*—"What are the ghosts of a myriad "Blue Laws compared with the transplanted "cynicism of one *Saturday Review*? How can "any noble literature germinate where young "men are habitually taught that there is no "such thing as originality, and that nothing "remains firm in this effete epoch of history "but the mere re-combining of thoughts which "sprung from brave brains?" It would not have been a bad question for Mr. Higginson to have considered how far the *Saturday Review* spirit is the product of the academic one. According to him, the Americans have a fountain of refreshment in the grand traditions of Puritanism. American literature has perforce acknowledged in many ways the source of its greatness in Emerson, Hawthorne, and Irving.

"It is not enough to make England or France our standard," says Mr. Higginson. "There is something in the present atmosphere of England which seems fatal to purely literary genius; its fruits do not mature and mellow; but grow more and more acid until they drop. Give Ruskin space enough, and he grows frantic, and beats the air like Carlyle. Thackeray was tinged with the same bitterness; but he was the last Englishman who could be said, in any artistic sense, to have a style; as Heine was the last German. The French seems the only prose literature of the present day in which the element of form has any prominent place; and literature in France is after all but a favoured slave. This surely leaves a clear field for America."

Yet, whilst Mr. Higginson is anxious to see a way of keeping literature in contact with the stream of living influences, he in effect proposes to shackle development by academic centralisation in some form. In one place he says:—

"It is impossible that human life should ever be utterly impoverished, and all the currents of American civilisation now tend to its enrichment. This vast development of rudimentary intellect, this mingling of nationalities, these opportunities of books and travel, educate in this new race a thousand new susceptibilities. Everything is here, between these Atlantic and Pacific shores, save only the perfected utterance that comes with years. Between Shakespeare in his cradle and Shakespeare in *Hamlet* there was needed but an interval of time, and the same sublime condition is all that lies between the America of toil and the America of art."

Were we inclined to be over-critical we might note that Mr. Higginson confesses to sadly premature attainment, reversing his own law when he claims for Irving and Hawthorne the "perfection of utterance." But elsewhere Mr. Higginson says: "To be set against the "brutality of Carlyle and the shrill screams of "Ruskin, there is to be seen across the Channel "the extraordinary fact of an actual organisation "of good writers, the French Academy, whose "influence all nations feel. Under their authority we see introduced into literary work an "habitual grace and perfection, a clearness and "directness, a light and pliable strength, and "a fine shading of expression, such as no other "tongue can even define."

We had thought it had been already laid down that literature in France was but a "favoured slave," kept too much apart from the "currents of civilisation that tend to its "enrichment." And Mr. Higginson is somewhat self-contradictory when he forgets that Shakespeare was not the product of an academy, nor did academic traditions help the French to appreciation of his "perfected utterance."

The truth is that Mr. Higginson overbalances himself in the attempt to carry with him too many of the oft-reiterated ideas of Mr. Matthew Arnold and Mr. Russell Lowell, and at the same time to set firm foot on the stepping-stones of genuine American product; defending Americanisms and all the rest of it. The two things won't fit in together, and certainly Mr. Higginson's essays—no more than Mr. Lowell's, which aimed less directly in that way also—do not convince us of the probable benefit of academies. Why, would Emerson himself have been possible under the reign of an academy? and what comes of the maxim so decisively advanced later in the volume, that genius must form the taste by which it is to be judged?

The historical essays in the latter half of the volume we like better than the purely literary ones—a gentle whiff of humour rises from them as we read. Some of the turns in "A Charge "with Prince Rupert," and "The Puritan "Minister" recall Irving, and they have sometimes a subtlety which he most often lacked.

Probably the best passage in the whole book is where Mr. Higginson deals, though somewhat inconsistently, with Mr. Matthew Arnold for maintaining that the Puritan spirit in America was essentially hostile to literature and art:—

"Of course the forest pioneer cannot compose orchestral symphonies, nor the founder of a State carve statues. But the thoughtful and scholarly men who created the Massachusetts colony brought with them the traditions of their universities and left these embodied in a college. The Puritan life was only historically inconsistent with culture; there was no logical antagonism. Indeed, that life had in it much that was congenial to art, in its enthusiasm and its truthfulness. Take these Puritan traits, employ them in a more congenial sphere, add intellectual training and a sunny faith, and you have a soil suited to art above all others. [But you have a tradition opposed to the merely academic spirit that regards art for art, or ever tends to do so; for the very reason that:] To deny it is to see in art something frivolous and insincere. The American writer in whom the artistic instinct was strongest came of unmixed Puritan stock."

But how comes it that a writer who assumes so much care and culture does Dean Alford such indescribable *injustice* as in this passage?—"The style of many English books and "magazines is less careful than ours—less "finished, less harmonious, more inelegant, "more slangy. What second-rate American "writer would see any wit in describing himself, *like* Dean Alford in his recent book on "'Language,' as 'an old party in a shovel'?" Dean Alford never did so describe himself in a book on Language or any other. In his "Queen's English (p. 227) he wrote:—"The "word *party* for a man is especially offensive. "Strange to say, the use is not altogether "modern. It occurs in the English version of "the apocryphal book of Tobit vi. 7, and in "Shakespeare (*Tempest*, act iii. s. 2). I once "heard a venerable dignitary pointed out by a "railway porter as '*an old party in a shovel.*' "Curious is the idea raised in one's mind by "hearing of 'a short party going *over the bridge.*' "Curious, also, that raised by an advertisement "sent me:—'Wanted *a party* to teach a young "'man dancing *privately*.—Apply, &c.'"

We close by using Mr. Higginson's own words, slightly altered to suit our purpose:—"In what second-rate English magazine would "you find less careful, less cultured, less "academic, less guarded references to the statements of another, professedly quoted direct, "where yet it is clear that the critic had never "seen the work he refers to?"

* *Atlantic Essays.* By THOMAS WENTWORTH HIGGINSON. (Sampson Low and Co.)

BRIEF NOTICES.

Ancient Classics for English Readers. Aristophanes. By the Rev. W. LUCAS COLLINS, M.A., &c. (Blackwood and Sons.) This is the last quarterly issue of this admirable series of classical works, and one of the most interesting. Several causes have conspired to make the works of Aristophanes the property of the learned few, and to keep them almost entirely out of the hands of the general reader. If, as Mr. Collins says, "it is to be "regretted that the comedies of Aristophanes are now "less read at our Universities than they were some "years ago," we may say on behalf of the ordinary English reader that it is still more to be regretted that he should be kept in ignorance of the pictures of Athenian society which these plays present. Their author lived during one of the most stirring periods of Greek history: the period of the Peloponnesian war, of Pericles and of Cleon; of Socrates, Alcibiades, and the Sophists; and of the dramatist Euripides. To all these men Aristophanes was opposed. To Pericles, because he regarded him as the cause of the war; to Cleon, because he was a noisy and selfish demagogue; to the philosophers, because they unsettled, as he thought, the foundations of morality, and destroyed the popular belief in the national religious traditions. These antipathies find expression in the comedies. The threat that he would "cut up Cleon the tanner into shoe-leather for the "knights," was amply fulfilled; the demagogue was covered with ridicule and abuse, but he nevertheless survived. The result was similar in the case of others attacked by Aristophanes. Socrates is caricatured and laughed at, but Socrates remains. Euripides is described as—

"A wretch that has corrupted everything—
Our music with his melodies from Crete,
Our morals with incestuous tragedies."

It is curious to remember that Mr. Browning's most popular poem is a presentation in a threefold form of one of these tragedies condemned so severely by Aristo-

phanes. The sketch presented by Mr. Collins to the English reader of the Athens of these great men and great events is exceedingly instructive and interesting. The story of each comedy is well told, and the illustrative extracts, especially the translations of Mr. Hookham Frere, are marked by the life and movement of the original, as well as being translations of the author's meaning.

Sarah Martin: the Prison Visitor of Great Yarmouth. A Story of a Useful Life. (Religious Tract Society.) It is possible that many who are quite familiar with the names of Howard, Buxton, Wilberforce, and Mrs. Fry, have never even heard of Sarah Martin. Yet she quite deserves to take rank with this class. Single-handed she did a great work; and, wanting the instruments and helps which most of them had, she fought her way alone, at any rate at the outset. She was born in Great Yarmouth in 1791, and passed her childhood in the dull uniformity of rural life. When fourteen she became a dressmaker, and contracted a great dislike for religion; but at length, under earnest preaching and the consistent godly example of her grandmother, the struggle between habit and conviction resulted in her thorough conversion. She soon became a Sunday-school teacher; but she craved for a wider sphere of usefulness; and, gaining admission to the workhouse, which had no chaplain, she devoted herself to comforting the sick and instructing the children. She mourned over the fate of the outcast children; and, as her visitation led her into the destitute parts, she was so overcome by the ignorance she came in contact with, that she began to devote one day a week—Monday—to teach the outcasts. She gradually built schoolrooms, and, by the aid of others, established schools for factory girls. Then, in 1821, she took to visiting the gaols; and in Yarmouth Gaol, where even John Howard had failed to effect full reform, she, by her noble ministry, brought about a great improvement. Then, as others by their help enabled her, she made clothes for the poor and the prisoners, and thus at once improved their condition and gained influence over their hearts, and taught the poor children as she plied her needle over these garments. Sarah Martin gradually gained great influence over the prisoners; and, by mingled gentleness and firmness, managed to rule them, and in many cases achieved permanent reformation; so that she is entitled to rank with the philanthropists of England, and her biography in this neat form should be well read, especially by women seeking hints for noble philanthropic work.

SCHOOL BOOKS.

Dr. Morell's English Series: a Practical Introduction to English Composition on a New Plan. With Three Hundred Exercises. (Longmans.) Why this manual of "English Composition on a new plan" is part of a series bearing Dr. Morell's name, we do not know. We are, however, quite sure that Dr. Morell is not responsible for it, and that some of its essential features, as well as its execution, he would severely condemn. In justice to teachers, we suggest that the use of his name on works professing to teach English is too serious a recommendation to be carelessly permitted. This book aims at teaching the art of writing English, and its preface informs us that its method is that of synthesis instead of analysis, &c., &c. The plan is said to be new, but it is really a very old one: and as it is employed here, a very bad one. The first part consists of a number of rules which are the result of the analysis and criticism which the preface condemns, but without which it will be of little use to a student. These rules are based upon three or four so-called fundamental laws, the idea of which we strongly suspect was taken, with fatal modifications, from the first volume of the *Fortnightly Review*. Mr. G. H. Lewes published in the early numbers of that periodical some admirable papers on the laws of literature, which he grouped under three heads: the intellectual—the principle of vision; the moral—the principle of sincerity; the æsthetic—the principle of beauty. These "principles" are changed into *the laws of fulness, of sincerity, keeping, clearness, &c.* Set forth as they were by Mr. Lewes, they are of great value as a rudimentary philosophy of criticism; but here they appear as a number of rules, not very logically connected, which the student of English composition is to carry in his mind, and by which his writing is to be governed. To give one example of the extent to which the writer of this manual is obedient to his own rules, and also of the degree of accuracy to which he has attained, we refer to page 15. Under what is called the law of clearness, we there find the following in reference to "Antithesis":—"Pope is full of it—too full of it; and so is Macaulay. "He says of the Thames:—

> "Though deep, yet clear; though gentle, yet not dull;
> Strong without rage, without o'erflowing full."

Who says it? Pope or Macaulay? We gather from what follows that the compiler means us to understand Pope, though he tells us it was Macaulay. But where does Pope say it? If our author had fitted himself for his task he would have read many times Dr. Johnson's "Lives of the Poets," nor could he then have forgotten that these lines occur in Denham's "Cooper's Hill," and that they are the subject of one of Dr. Johnson's most delicate and subtle criticisms. There are many things in this book that a judicious teacher may use as materials for composition in class; but they are not the rules furnished by the writer. His opinion that the study of analysis and the construction of sentences should be postponed until this or some similar work has been mastered, will, we trust, find no support among practical teachers. The odd thing about the recommendation is to find it in a work belonging to a series which bears the name of Dr. Morell.

Outlines of English Grammar for the Use of Junior Classes. By C. P. Mason, B.A. (London: Bell and Daldy.) Those who know Mr. Mason's previous works will not need our recommendation of these outlines. Those who do not may be glad to find that they have in this little book everything that they need as an early text-book of English grammar. It is simple, accurate, and contains a sufficiency of examples and exercises. As preliminary to the study of Dr. Morris's "Historical "Accidence of the English Language," it is most valuable, and could hardly be improved.

Murby's Special Readers for Girls. The Marshfield Maidens and the Fairy Ordina: a Consecutive Narrative, embracing a Complete Course of Domestic Economy and Training for Home Duties. By Mrs. W. H. Wigley. Vol. I. (London: Murby, 32, Bouverie-street.) This is doubtless a kind of book that is much needed in elementary schools, especially for poor girls brought up in large cities. The intention of the book is better than its execution. The tone of the writer is that of a teacher who is trying to coax knowledge into the pupil's mind; and the style is too stiff, and not sufficiently simple. Hard words seem to have been chosen purposely as an exercise in spelling and definition, in addition to the professed object of explaining domestic economy. Such a plan is in itself only doubtfully permissible: but in this case certainly to be excluded. The most seriously defective part of the book is the explanations and definitions of a few words at the head of each chapter. We beg Mrs. Wigley to read them over again.

NOTANDA.

The dependencies of the British Empire are neither so few or deficient in vigour as to make the Under-Secretariat for the Colonies a sinecure office; yet Mr. E. H. Knatchbull-Hugessen finds time for literary activity, in addition to keeping ward over Anglo-Saxon interests in the four quarters of the globe. An article from his pen, entitled, "Redistribution of Political Power," appears in the current number of *Macmillan*, while another volume of fairy stories, called "Tales at Teatime," just published, shows that, to quote Dryden—

> "From grave to light; from pleasant to severe,"

(a line, by the way, plagiarised by Pope) is an easy task to the genial M.P. for Sandwich; and no doubt with young folks the new publication will be equally popular with "Moonshine," his former incursion into youth-amusing regions. The Hugessen mind seems indeed to have a natural affinity for the limitless conceptions of child-world; another member of the family, Miss Louisa Knatchbull-Hugessen, being authoress of "The History of Prince Perrypets," another tale of fairyland, of which a new edition is this week issued.

Just now, Keats, that sensitive poet whose death was laid at the door of the *Quarterly Review*, is receiving unusual attention. Mr. Poynter, A.R.A., has produced some superb illustrations for a magnificent edition of "Endymion," just issued by Messrs. Moxon. Joaquin Miller, the new American poet, is about to follow up his "Isles of the Amazons" with another poem entitled "Crispus," the opening lines of which are, it is understood, in memory of Keats. It may perhaps be remembered that in 1852 some considerable interest was occasioned by the exposure in the *Athenæum* of the fictitious character of certain letters said to be from the pen of Keats, and a correspondent now pertinently asks, what has become of the forgeries? Last week the same journal gave insertion to a paper by "An Admirer of Keats," containing some interesting notes on certain of his writings, the sonnet "To the Nile," being incidentally mentioned as having two lines as printed different to the manuscript. This sonnet is one of a trio on the same subject; Leigh Hunt and Shelley being authors of the other two, the three poets having undertaken as an experiment to write a sonnet each on the Nile. As it is only to be found in the "Life and Letters of Keats," by Lord Houghton, and a back number of *Notes and Queries*, and does not appear in any edition of his poems, it may be of interest, especially as the Nile is again matter of controversy, to quote it in its entirety:—

> "Son of the old moon-mountain's African,
> Stream of the Pyramid and crocodile!
> We call thee fruitful, and that very while
> A desert fills our seeing's inward span;
> Nurse of swart nations since the world began,
> Art thou so fruitful? or dost thou beguile
> Those men to honour thee, who, worn with toil,
> Rest them a space 'twixt Cairo and Decan?
> O may dark fancies err! They surely do;
> 'Tis ignorance that makes a barren waste
> Of all beyond itself. They dost bedew
> Green rushes like our rivers, and dost taste
> The pleasant sunrise. Green isles hast thou too,
> And to the seas as happily dost haste.

By the death of Mr. James Francis Maguire, M.P. for Cork, an Irish representative of more than average standing is lost to the House. Born in 1814, the eldest son of a merchant of Cork, he in 1843 was called to the bar in Ireland. Becoming proprietor of the *Cork Examiner*, that journal has since continued to be edited by him. Mr. Maguire gave practical proof of his desire for progress in Ireland by taking a leading part in the promotion of the growth of flax, and also established a company for the introduction of the linen industry into Cork; of which city he was four times chosen mayor. He was also an author of some note—"The Pontificate of Pius IX.," "Father Mathew: a Biography," "The Irish in America," "The Next Generation," being all works of considerable merit; the two latter on their publication having excited much interest.

On Saturday last, the *Morning Post* entered on its one hundred-and-first year, and can now boast of being the oldest daily newspaper, having first appeared in November, 1772. The *Public Ledger*, it is true, is its senior, being first issued in 1759, but as it is not a newspaper in the ordinary sense of the word, dealing exclusively in commercial subjects, the *Post* has the honour of heading the list of the English daily Press. The *Morning Chronicle*, which started in June, 1769, is dead; also the *Morning Herald*, which commenced November 1, 1780, the *Times* and *Morning Advertiser* alone having attained anything like the longevity of the *Post*; "Jupiter" first appearing Jan. 1, 1788, and the organ of the licensed victuallers Feb. 8, 1794. The *Standard* was first issued as a morning journal, June, 1857; the *Daily News*, January, 1846; and the *Telegraph*, June, 1855.

Mr. Froude's new work, "The English in Ireland in the Eighteenth Century," is announced for publication to-morrow, Thursday; the "Miscellaneous and Posthumous Works of the late Henry Thomas Buckle," edited, with a biographical notice, by Miss Helen Taylor, in three volumes, is understood to be nearly ready; both of which will be issued by the Messrs. Longman. "Santo Domingo, Past and Present: with a Glance at Hayti," by Mr. Samuel Hazard, is among Messrs. Sampson Low and Co.'s in-the-press announcements. "The Personal Life of George Grote, the Historian," in which selections from his letters will appear, by Mrs. Grote; Lord Houghton's "Personal Monographs," and Earl Stanhope's "History of England during the Reign of Queen Anne, 1701—1713," which is described as designed as a connecting link between the conclusion of Lord Macaulay's history and the commencement of Lord Mahon's, are amongst the list promised in December by Mr. Murray. Messrs. Macmillan and Co. announce for early publication "John Coleridge Patteson, D.D., Missionary Bishop: his Life and Letters," by Miss Yonge.

In the midst of the bustling city, of which, in its night aspect, Wordsworth wrote—

> "The very houses seem asleep,
> And all that mighty heart is lying still,"

some twenty feet below the surface, bones were last week found, which undoubtedly have been "lying still" for centuries; skulls of deer and wolves, with formidable teeth, turning up in this busy age to remind us, as it were, of the days

> "When wild in woods the noble savage ran,"

and England was a forest interspersed with jungle and mere. How many of us, as we speed through dense cities, by trim parks, and fertile fields, think of the tomes of history lying beneath? Relics of the past are always turning up. A few months since similar deposits to that of Cheapside were found in Southport; and in the centre of those fertile counties, Beds and Cambs, the surface of the earth has been excavated to a considerable depth for acres in search of bone deposits called coprolite, which, when chemically treated, form a most valuable manure, a veritable treasure, perhaps more productive of good than would be the discovery of gold.

Besides its historical associations in connection with St. Guy Fawkes, yesterday was the anniversary of the landing of King William at Torbay; though, curiously enough, the compilers of almanacks will persist in the mistake of marking the vesting of the throne of England in the House of Orange for the fourth, an error which bids fair to assert itself for generations to come, notwithstanding all the histories, though it may be observed that Goldsmith is on the side of the calendars.

Amongst the literary promises for December is the second volume of the Speaker's Commentary, and if the time it has taken be any criterion, it would be invidious to say with Young—

> "How commentators each dark passage shun,"

for undoubtedly the work has entailed a vast amount of learning and research. The forthcoming volume will contain Joshua, the annotations of which are by the Rev. T. Espin, B.D., honorary canon of Chester, and warder of Queen's College, Birmingham; Judges, Ruth, Samuel, by the Bishop of Bath and Wells; and 1 Kings, by Canon Rawlinson. B.

A wag affirms that pillows, though not belonging to the human species, come under the head of rational beings.

Miscellaneous.

The corporation of the City of Dublin has unanimously adopted a resolution in favour of Home Rule for Ireland, and appointed a committee to make a formal report on the subject.

The *Tablet* characterises as a monstrous *canard* the statement of the *Giornale di Roma* that Cardinal Cullen's mission to Rome had for its object to urge the Pope to take some steps in favour of the Catholic clergy of Galway, and that the Holy Father peremptorily rejected his eminence's proposal.

The Queen attended Divine service in the parish church, Crathie, on Sunday. The Rev. Dr. Burns, of Glasgow, preached. Prince Leopold has recovered so far as to be able to walk a little, but is yet very lame. It is understood the Queen will leave Balmoral on the 21st inst.

News comes from various parts of the country of the damage wrought by the floods. In the neighbourhood of Sedgmoor, in Somersetshire, there are 4,000 acres of land under water.

The news is confirmed that the horse disease is abating in New York, but it has greatly increased, we are told, at Philadelphia and in the South and West. There is no confirmation of the report published yesterday that the disease has broken out in the West of England.

A Fenian meeting was held on Sunday in Hyde Park, for the purpose of expressing sympathy with the Irish political prisoners. The crowd is variously estimated at 8,000, 15,000, and 30,000, but of these a large number were mere loiterers. Some strong language was indulged in, and the policy of the British Government towards Ireland was generally condemned by the speakers. The demonstrationists lent emphasis to their feelings by the display of some dozen flags and music of two brass bands. There was no interference on the part of the police.

Mr. Maguire, M.P. for Cork, died on Friday last, and was buried yesterday. Some half-dozen candidates are already named for the vacant seat.

On Friday last, at Durres, near Bantry, in the country of Cork, the floor of the court-house fell through while business was going on, and out of about 200 persons who were in the room at the time two were killed and forty more or less injured.

An unsuccessful attempt was made on Monday to raise the wreck of the Rotterdam steamer Batavier, which was sunk in the Thames just below Woolwich on the 19th of October.

Earl Russell on Home Rule.—Earl Russell has addressed to the London correspondent of the *New York World* a letter on the Irish Home question. His lordship expresses his anxiety for the development of Irish industries and the improvement of the land. But the establishment of a Parliament in Ireland would, he fears, cause the wasting of all the energies of the country in political controversy.

Great Exodus of English Peasants. — The *Labourers' Union Chronicle* for November states that some friends of the agricultural labourers, despairing of a satisfactory settlement of the land question, are making preparations for an immediate, practical, and attractive scheme for locating at least half-a-million of the cream of our agricultural population in British colonies. The movement, we are told, is supported by the National Agricultural Union.

The Begging Circular Business. — At the meeting this week of the council of the Charity Organisation Society, the secretary reported that Dorrington had been convicted. He added that, from the number of stamps which Dorrington was known to have disposed of, and other evidence, there was reason to believe that he had been making upwards of £300 a year by his fraudulent appeals for some years past, and that it was believed that he had issued circulars at the rate of 6,000 or 7,000 yearly.

Sir Bartle Frere.—At an invitation of the Royal Geographical Society about 250 gentlemen assembled on Friday night, under the presidency of Sir Henry Rawlinson, when a farewell dinner was given to Sir Bartle Frere and his staff, who are about to start for Zanzibar. It was stated by Sir Henry Rawlinson that Lieut. Cameron, with the permission of the Admiralty, was to accompany Sir Bartle Frere with a view of endeavouring to solve some of those problems which have so long engaged the attention of geographers.

The European Assurance Litigation.—Lord Westbury, in the European Assurance Arbitration, had before him an important and ruling case. An Irish clergyman, Mr. Blundell, in 1855 took out a policy, under condition of "leading a temperate life," in the British Commercial Insurance Company, which, after other permutations, became merged in the European. Mr. Blundell now demands that he should claim, not against the absorbing company, but against that in which he first insured; and after hearing argument as to whether the applicant had "novated," or chosen the European as a substitute in indebtedness for the British National, Lord Westbury ordered the case to stand over until the cases of Irish policy-holders in similar positions could be considered.

The Lord Chancellor and the Legal Vacancies.—Saturday being the first day of Michaelmas Term, the Equity and Common Law Judges and the Serjeants and Queen's Counsel, according to custom, breakfasted with Lord Selborne, the new Lord Chancellor, at his private residence in Portland-place. Afterwards his lordship and the other judges proceeded to Westminster, and formally opened the different courts for the transaction of business. There was a large crowd of ladies and gentlemen in the Hall, to witness the learned dignitaries of law as they passed along in their full-dress robes to each of the courts. Speculation was rife as to the anticipated changes in the composition of the Bench. The *Observer*, whilst hinting that Lord Penzance's resignation has not yet been formally accepted, states that it is currently reported that the Attorney-General is to succeed him and to be raised to the peerage.

Population and Prices.—Proof of the prosperous condition of England is afforded by the quarterly return of the Registrar-General, from which it appears that the marriage rate was 17·5 per 1,000 living, an increase of ·4 per 1,000. The death-rate was 20·3, and the birth-rate 34·5. Though the prices of the necessaries have risen, or rather though the value of money has fallen, it has not interrupted the progress of the workmen engaged in manufactories, mines, and trades, as their wages have also risen. The birth-rate of the three months of July, August, and September, exceeded the average of the season; and the death-rate was low both in town and country. So the public health is growing more satisfactory, and leads us to hope for still further improvement from more effectual sanitary measures. The disasters of the floods and of excessive rainfalls are more than compensated by the better water supply. Against the consequences of the loss of a portion of the potato crop some provision should be made by the supply of vegetables, or of acids, otherwise scurvy may prevail.

Royal Gallery of Illustration. — A new entertainment has just been produced at Mr. and Mrs. German Reed's. It is written by Mr. W. S. Gilbert, and is entitled, "Happy Arcadia." The opening scene represents the Arcadian valley, and discloses two of the inhabitants engaged in singing a duet in praise of their happy existence. But this is soon shown to be only make-believe, for in reality they are all generally discontented and miserable, only they are bound like the rest of the world "to keep up appearances." The introduction of "a blighted bogy," and his legacy of four magic talismen, results in some curious transformations through everybody having his wishes granted. As might be expected, there is some very excellent singing and acting, and the music, which is composed by Mr. Frederic Clay, is equally good. The entertainments also include Mr. Corney Grain's amusing musical sketch of "Five o'clock Tea," and the well-known musical proverb entitled, "Charity begins at Home."

The Elections.—The contest at Richmond is to be between Liberals, the Conservatives not having put forward a candidate. Mr. Dundas and Mr. Cooke, both Liberals, were duly nominated on Saturday. The Tiverton nomination also took place on Saturday. The candidates who have been for some time before the constituency—Mr. Massey and Mr. Walrond—were alone nominated. The polling took place on Monday, and resulted in the return of Mr. Massey by a majority of 30, the total numbers polled being—Massey, 577; Walrond, 547. There were nine spoiled ballot papers, seven of which were intended for Massey, and two for Walrond. The total number of voters on the register is 1,258, and allowing for sickness and other disqualifications, the total possible number of voters was estimated at about 1,190, of whom no less than 1,133 tendered their votes. The secresy of the proceedings was so maintained that no definite information as to the state of the poll could possibly be elicited. Crowds of excited people assembled in the streets wearing party colours, and as the carriages of the representatives of the two parties brought in their freights they were vociferously cheered by the partisans on either side. At the booths the proceedings were peaceable and orderly, but the various public-houses were crowded, and there was a good deal of drinking during the day. The "card system" proved a failure. Tickets of opposite sides were exactly similar, and many Liberal voters gave theirs to Conservative agents, and *vice versâ*. The official declaration of the poll was made about seven o'clock from the window of the Town Hall, in front of which a large crowd had assembled, although the rain was falling heavily. Mr. Massey and Mr. Walrond afterwards addressed the crowd.

Mr. Baxter, M.P., on Public Affairs.—Mr. Baxter, M.P., addressing his constituents at Montrose yesterday, expressed unqualified satisfaction at the work which has been accomplished by Mr. Gladstone's Government, both at home or abroad. Inquiring whether the present enormous expenditure on the army and navy is justifiable, he said, in three most important respects the present Government had prepared the way for what, in his opinion, was the true policy to be pursued in that respect. In the first place, they had withdrawn from the colonies, and instead of discontent in consequence the colonists, taught self-reliance, seemed more loyal than ever; secondly, they had prepared our soldiers for emergencies by the autumn manœuvres; and, lastly, our ships of war, thanks to the energetic policy initiated by Mr. Childers, had been kept at sea instead of being laid up useless at the home ports. All these measures were excellent; but then came the question, seeing that we were in a far better position to fight than ever we were before, both by land and water—seeing we could build ships, and make torpedoes, and prepare defences, he had almost said, ten times faster than other nations—was there any necessity to keep up forces surely too large to be required for purposes of mere defence? We had deliberately given up the policy of interfering in continental disputes. We were not going to send soldiers to Antwerp or Cronstadt or Constantinople, and he hoped all sane people believed no longer in invasion. Had not the time, therefore, come for a reduction of armaments, so that that the leader of a Conservative party might not once more stigmatise them as "bloated"; and a generous, industrious, and patriotic people be rewarded with a free breakfast-table or a substantial reduction of the income-tax? Proceeding to speak of the Geneva arbitration, Mr. Baxter said he regarded what had been done at Geneva as the grandest triumph of civilisation in our century. Mr. Gladstone's Government did a great thing for humanity when they made the Washington Treaty, and Mr. Disraeli, who had in this and former struggles shown his appreciation of the American people, covered himself with honour by refusing to be party to embarrass the cabinet when endeavouring to bring the negotiations to a successful close. For his part, he rejoiced in the award as right in itself, as calculated to make neutral nations more careful for the future, as likely to be eminently serviceable to our own shipping and commerce in the event of the calamity of war ever overtaking us, and as showing the civilised nations of the globe a more excellent way of settling their difficulties than by the savage method of fighting. If the year 1872 had witnessed no other auspicious event, it would be always a bright and memorable one in history in consequence of the meeting at Geneva.

Gleanings.

There is in New York a United Farmers' Christian Milk Reform Association.

The gastronomers of Paris are discussing who shall help the soup—the host or a servant.

The difference between a Christian and a cannibal was described by a schoolboy as follows:—"One enjoys his self, and t'other enjoys other people."

The *Marysville* (California) *Standard* is dead. The editor, in his valedictory, says he has "devoted two and a half years to his efforts to keep up the paper, which he considers equal to five years in the State prison."

The *Boston Congregationalist* tells of a deacon who, in giving notice of a church meeting recently, added, "There is no objection to the female brethren remaining."

An enterprising soapmaker of New York daubed the rocks all the way up the Hudson with the appeal, "Use Smith's Soap"; whereupon his rival the still more enterprising Jones, after much cogitation, started his whitewasher up the river to append to each of Mr. Smith's appeals, "If you can't get Jones's."

Sheridan agreed with Walker that the pronunciation of wind should be wynd, but insisted, contrary to Walker, that gold should be goold. Sheridan tells us that Swift used to jeer those who pronounced wind with a short i, by saying, "I have a great minn'd to ffnn'd why you pronounce it winn'd." An illiberal critic retorted this upon Sheridan by saying, "If I may be so boold, I shall be glad to be toold why you pronounce it goold."

A Wife's Opinion.—A lady, who asserts that her opinion is based upon a close observance, says that men, as a rule, regard their wives as angels for just two months, namely, a month before marrying them and a month after burying them.

An American Epitaph.—Here is an epitaph framed by a forlorn American widower—"Sacred to the memory of Theodora, the beloved wife of Mr. ——, proprietor of the —— newspaper, yearly subscription —— francs, payable in advance. She was a good wife and an excellent mother. The publishing office is in —— Street, knock loudly at the door. Thou art bitterly regretted, oh! much-loved wife."

A Gentle Hint.—A sportsman who, during the shooting season, had gone to pass a week with a friend in the country, on the strength of a general invitation, soon found, by a gentle hint, that he would have done better to wait for a special one. "I saw some beautiful scenery," was the visitor's first remark, "as I came to-day by the upper road!" "You will see still better," was the reply, "as you go back to-morrow by the lower one."

New Readings of the Marriage Service.—A Hampshire clergyman reports some of the blunders he has heard in the marriage service by that class of persons who have to pick the words up as best they can from hearing them repeated by others. He said that in his own parish it was quite the fashion for the man, when giving the ring, to say to the woman, "With my body I thee wash up, and with all my hurdle goods I thee and thou." The women were generally better up in this part of the service than the men. One day, however, a bride startled him by promising, in what she supposed to be the language of the Prayer-book, to take her husband "to 'ave and to 'old from this day fortni't, for betterer horse for richerer power, in siggerness health, to love cherries, and to bay." What meaning this extraordinary vow conveyed to her own mind the clergyman said it baffled him to conjecture.

Breakfast. — Epps's Cocoa. — Grateful and Comforting.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette.* Made simply with Boiling Water or Milk. Each packet is labelled—"James Epps and Co., Homœopathic Chemists, London." Also, makers of Epps's Cacaoine, a thin, refreshing beverage for evening use.

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTHS.

STRAKER.—Oct. 30, at Lee, Kent, the wife of F. W. Straker, of a daughter.

HOLBORN.—Nov. 5, at Huyton, near Liverpool, the wife of Alfred Holborn, M.A., of a son.

MARRIAGE.

ASHLEY—BOWMAN.—Oct. 22, at the United Presbyterian Church, Langholm, Dumfriesshire, by the Rev. Thomas Bowman, uncle of the bride, assisted by the Rev. William Ballantyne, of Langholm, James Parkinson Ashley, Summerseat, Horton, Bradford, to Jemima Reed, eldest daughter of the late Rev. Robert Bowman, of Chelmsford and Heckmondwike, Yorkshire.

DEATH.

EVANS.—Nov. 3, at 6, Banbury-road, South Hackney, Esther Marian, the beloved infant daughter of Rev. G. D. and Sarah Evans, aged 11 months.

BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, Oct. 30.

ISSUE DEPARTMENT.

Notes issued	£34,301,735	Government Debt.	£11,015,100
		Other Securities ..	3,984,900
		Gold Coin & Bullion	19,301,735
		Silver Bullion	
	£34,301,735		£34,301,735

BANKING DEPARTMENT.

Propr'tor's Capit'l	£14,553,000	Government Securities, (inc. dead weight annuity).	£13,256,546
Rest..... ..	3,168,222		
Public Deposits ..	6,722,377	Other Securities ..	21,451,291
Other Deposits ..	18,868,155	Notes	8,346,970
Seven Day and other Bills	455,041	Gold & Silver Coin	712,088
	£43,766,795		£43,766,795

Oct. 31, 1872. FRANK MAY, Deputy Chief Cashier.

NOTICE.—The clergy and gentry are respectfully informed that Messrs. Dollond have removed from 59, St. Paul's Churchyard, to No. 1, Ludgate-hill, where Spectacles and Eyeglasses may be had to suit every peculiarity of sight.—Trial glasses sent to any part of the kingdom carriage free. No Travellers employed. Established 1750.

KINAHAN'S LL WHISKY.—This most celebrated and delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the words "Kinahan's LL," on the seal, label, and cork. Wholesale Depôt, 20, Great Titchfield-street, Oxford-street, W.

Markets.

CORN EXCHANGE, MARK LANE, Monday, Nov. 4.

The supply of English wheat was again small this morning, but from abroad we have liberal arrivals. Our market was steady for all articles. We had rather improved inquiry, and English, as well as foreign wheat, realised the prices of Monday last. Flour was unchanged in value. Peas and beans a slow sale at last week's prices. Malting barley maintained former values; other sorts were the turn lower. Indian corn in moderate demand at the late decline. In oats a fair extent of business was done, at last Monday's quotations. Cargoes on the coast are held firmly at the prices of last week.

CURRENT PRICES.

	Per Qr. s.	s.		Per Qr. s.	s.
WHEAT—			PEAS—		
Essex and Kent, red..	59	62	Grey	32	35
Ditto new.. ..	50	58	Maple	37	40
White	58	67	White	37	40
„ new ..	50	58	Boilers	37	40
Foreign red ..	59	62	Foreign	38	42
„ white ..	64	67	RYE—	36	38
BARLEY—			OATS—		
English malting	31	35	English feed ..	21	26
Chevalier.. ..	41	48	„ potato..	27	33
Distilling.. ..	33	37	Scotch feed ..	—	—
Foreign	31	35	„ potato..	—	—
MALT—			Irish Black ..	18	21
Pale..	66	75	„ White ..	18	21
Chevalier.. ..	—	—	Foreign feed ..	16	19
Brown	55	60	FLOUR—		
BEANS—			Town made ..	50	47
Ticks	31	33	Best country households ..	43	47
Harrow	33	35	Norfolk & Suffolk	40	42
Small	—	—			
Egyptian.. ..	31	32			

BREAD, Monday, Nov. 4.—The prices in the Metropolis are, for Wheaten Bread, per 4lbs. loaf, 7½d. to 8d., Household Bread, 6½d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, Nov. 4.—The total imports of foreign stock into London last week consisted of 8,229 head. In the corresponding week last year we received 16,308; in 1870, 16,999; in 1869, 10,849; and in 1868, 87,899 head. There has been an increased amount of firmness in the cattle trade to-day. The supplies have not been large, and, with cooler weather, prices have had an upward tendency. Foreign beasts have been in short supply; but moderate receipts have come to hand from our own graxing districts, and the condition has been satisfactory. For all breeds the demand has been more animated, and full prices have been realised, the best Scots making 5s. 8d. to 5s. 10d. per 8lbs. From Lincolnshire, Leicestershire, and Northampton we received about 1,800 beasts; from other parts of England about 250; from Scotland, 8; and from Ireland, about 400. There has been a very short supply of English sheep in the pens; nevertheless the demand has been active at extreme quotations, the best Downs making 6s. 10s. per 8lbs. A fair supply of foreign has been on offer, and the best breeds have made 6s. 6d. per 8lbs. Calves have changed hands quietly at about late rates. Pigs have been unaltered.

Per 8lbs., to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	3	10	to 4	2	PrimeSouthdown	6	8	6	10
Second quality .	4	4	4	8	Lge. coarse calves	5	0	5	6
Prime large oxen	5	2	5	6	Prime small .	5	8	6	0
Prime Scots . .	5	8	5	10	Large hogs . .	3	8	4	6
Coarse inf. sheep	4	2	4	6	Neat sm. porkers	4	8	5	0
Second quality .	4	8	5	4	Lamb	0	0	0	0
Pr. coarse wooled	6	10	6	6					

METROPOLITAN MEAT MARKET, Monday, Nov. 4.—The quantity of meat on offer here to-day was moderate The trade, influenced by the cooler temperature, was more animated, and for the better qualities rather higher prices were realised.

Per 8lbs by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef .	3	0	to 3	8	Middling do. .	4	6	to 5	0
Middling do. .	4	0	4	4	Prime do. . .	5	2	5	8
Prime large do.	4	8	5	0	Large pork . .	3	4	3	8
Prime small do.	5	0	5	4	Small do. .	4	4	5	0
Veal	5	2	5	8	Lamb	0	0	0	0
Inferior Mutton	3	8	4	4					

PROVISIONS, Monday, Nov. 4.—The arrivals last week from Ireland were 2,586 firkins butter and 4,023 bales bacon, and from foreign ports 16,873 packages butter, and 622 bales bacon. Our butter market ruled slow during the past week without material change in prices, which were rather in favour of buyers. Bacon was also slow, and prices declined 2s. per cwt.

HOPS.—BOROUGH, Monday, Nov. 4.—A strong demand continues to prevail for all classes of hops, and during the past week considerable business has been effected at an advance of 6s. per cwt.; choice samples, being scarce, realize fancy rates. The foreign markets are very firm, with an upward tendency. Mid and East Kent, 75s., 120s., to 140s.; Weald of Kent, 60s., 80s. to 100s.; Sussex, 60s., 70s., to 90s.; Farnham and country, 84s., 105s., to 120s.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Nov. 4.—English potatoes are firm in value but not active; while the arrival of foreign being large, are much in excess of requirements, and seed at from 70s. to 100s. per ton. Last week's imports consisted of 1,748 bags from Rotterdam, 1,872 bags Hamburg, 993 bags Boulogne, 100 bags Calais, 2,574 bags Brussels, 28 bags Bremen, 726 bags Ostend, 2,811 bags Harlingen, 256 bags Paris, 4 bags Christiana, 78 bags Amsterdam, 23 bags Gothenburg, 130 tons 6,719 bags from Antwerp, 167 tons Rouen, 350 tons Stettin, 5 tons Copenhagen, and 199 tons 4,702 sacks from Dunkirk. Kent Regents, 160s. to 190s. per ton; Essex and other regents, 125s. to 160s.; Rocks, 110s. to 130s.

SEED, Monday, Nov. 4.—English cloverseed comes out very slowly; the late heavy rains are supposed to have injured the crep a good deal. German and French are held for more money. White samples brought full rates. Mustard-seed was steady in value and demand. Fine English brown wanted. Choice new canaryseed was saleable at rather more money. In trefoil little passing, but prices were fully as high. Hempseed brought former rates steadily. Winter sares were taken off in small lots at no quotable change in price.

WOOL, Monday, Nov. 4.—The wool market has been without particular feature. Colonial wool has been rather dearer, with a moderate demand. English wool has been quiet.

OIL, Monday, Nov. 4.—Linseed oil has been dull and drooping. Rape has been in request, and rather higher in price. Other oils have been quiet.

TALLOW, Monday, Nov. 4.—The market remains steady, at 44s. for old and 46s. 9d. per cwt. for new Y.C. on the spot. Town tallow realises 44s. net cash.

COAL, Monday, Nov. 4.—Market dull at last day's rates. Caradoc Wallsend, 27s. 3d.; Hettons 27s. 6d.; Hettons Lyons, 26s. 3d.; Harton, 26s. 3d; Hartlepool original, 27s. 6d.; Kelloe South, 26s. 9d.; Holywell Main, 29s. 9d.; Tanfield, 29s.; Tees, 27s. 3d.; Wylam East, 28s. Ships fresh arrived, 42; ships at sea, 50.

HOW TO DYE SILK, WOOL, FEATHERS, RIBBONS, &c., in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, full instructions supplied. Of all chemists. The "Family Herald," Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

HOLLOWAY'S PILLS.—Delicate health soon disappears under a judicious course of this medicine. In the debility, languor, and nervousness generated by excesses of any kind, whether mental or physical, the effect of these Pills is in the highest degree bracing, renovating, and restorative. They drive from the system the morbid cause of disease, re-establish the digestion, regulate all the secretions, strengthen the nervous system, raise the patient's spirits, and bring back the frame to its pristine health and vigour. Holloway's Pills increase the appetite, while they secure perfect digestion to all ordinary food, and release the invalid from restraint in diet. In a word, whatever the cause of decline, these Pills place the patient in the position most favourable to recovery.

Advertisements.

TO ORGANISTS.—Wanted, at Christmas next, an ORGANIST for Holloway Congregational Church. Candidates would be preferred who are members of a Christian church, and capable of conducting a Class for instruction in Psalmody. Salary, £40. Applications and testimonials to be addressed to Mr. Harry, 51, Hilldrop-road, Camden-road, N.

THE AUTUMNAL MEETING of the SURREY MISSION SOCIETY will be held (D.V.) at EPSOM on THURSDAY, the 14th November, 1872.

The Committee meet at 3.30 p.m. In the Evening, at Seven o'clock, a Sermon will be preached by the Rev. Dr. Macfarlane, of Clapham.

J. M. SOULE, Treasurer.
A. E. LORD, W. P. TIDDY, } Hon. Secs.

WINTER RESIDENCE, with all the advantages of English Home comforts and proximity to relatives and friends, at Smedley's Institution, Matlock Bank, near Matlock Bridge Station, Derbyshire, with or without the peculiar Mild Hydropathic Treatment, conducted by W. B. Hunter, M.D.C.M. Glas. The extensive saloons, lofty and well-ventilated bedrooms, all kept at summer temperature night and day, without draughts. Charges moderate.

BY SPECIAL APPOINTMENT TO
HER ROYAL HIGHNESS THE PRINCESS OF WALES
AND
HER EXCELLENCY THE COUNTESS SPENCER.

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TREADLE MACHINE, FROM 6 GUINEAS FOR CASH.

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By the adoption of the New System of Hire with Option of Purchase, these celebrated Machines may be obtained by the payment of a Small Premium, and a Rental of 10s. 6d. or 21s. per month; also at 2s. 6d. or 5s. per week.

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IS THE

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MANUFACTURING PURPOSES.

IT HAS STOOD THE TEST OF TIME, having been more than 20 years in the market.

IT PRODUCES THE MOST PERFECT WORK, making the famous Lock-Stitch, which is so firm that though cut inch by inch it will not ravel, which is as elastic as the material itself, and which has the same appearance on each surface—a single line of thread from stitch to stitch.

IT has gained a larger number of prizes than any other Machine.

IT is adapted to all the wants and necessities of a family or workroom.

IT is simple in action, regular in stitch, economical in working, well made, and carefully constructed.

IT is easy to learn, work, and keep in order, and very little trouble to take to pieces for cleaning.

IT is light to work and moved with ease, being a healthy exercise, even if worked for hours.

IT avoids all useless complications, and having but little friction, or wear and tear, is wonderfully durable. Will last a lifetime, and run for years without repairs.

ITS quiet working makes it a pleasant companion in any apartment.

ITS speed is unequalled. The Treadle Machine will make 1,000 stitches per minute, doing the work of eight or ten hands.

IT has no reciprocating shuttle to complicate or cause difficulty in working, no heavy gearing to tire or weary the feet, and no cog wheels to clog, wear away, or break.

IT has no chain-stitch to ravel out or come undone.

THE great number of attempts to imitate it show that it is worth imitating, and experience proves that the imitations in no way equal the genuine.

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73, BOLD ST., LIVERPOOL.

BRANCHES:—
Leeds—41, Commercial Street.
Birmingham—Exchange Buildings, Stephenson's Place.
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Every genuine Machine has the name of the firm, "WHEELER & WILSON M'F'G. CO., impressed on the cloth plate, and, in addition, the Trade Mark affixed to the bed plate. As the great reputation of the Wheeler and Wilson has led to the manufacture of a very large number of imitation machines of an inferior quality, we ask our friends to be exceedingly cautious that none of these spurious machines are sold to them for the GENUINE Wheeler and Wilson.

CONFERENCE on ELECTORAL REFORM.

REDISTRIBUTION OF SEATS.

A Conference convened by the Electoral Reform Association of Representatives of Reform Associations, Liberal Electoral Committees, and others to discuss grievances arising out of the present imperfect system of representation, will be held at ST. JAMES'S HALL, London, on the 12th Nov. inst., at 12 o'clock. Reform Associations, Liberal Committees, and others are invited to nominate representatives to attend such Conference.

A Public Meeting will be held in the evening of the same day in support of the resolutions adopted by the Conference.

Further information may be obtained on application, by letter, to Mr. JAMES BEAL, Hon. Sec. Electoral Reform Association, 20, Regent-street, Waterloo-place, London, S.W.

ELECTORAL REFORM.—A PUBLIC MEETING will be held in ST. JAMES'S HALL, Piccadilly, on the 12th NOVEMBER, at 8 o'clock, following the Conference convened on the same day by the Electoral Reform Association—Sir CHARLES W. DILKE, Bart., M.P., in the Chair. Resolutions will be moved and supported by Joseph Chamberlain, Esq., of Birmingham; Mr. George Odger, representing 90 London Societies; J. B. Torr, of Manchester; Mr. Joseph Arch, President of the Labourers' Union; E. Jenkins, Esq., and Sir John Bennett, Mr. Peter Rylands, M.P., Mr. S. M. Carter, M.P., Mr. George Dixon, M.P., Professor Thorold Rogers are expected to attend. Further information may be had of Mr. JAMES BEAL, Electoral Reform Association, 20, Regent-street, S.W.

39,000 CRIPPLES!—£100 required immediately to receive some of the most Destitute. Who will kindly help? £8 per annum for three years for each. John v. 8. Secretary, Cripples' Home, 17, Marylebone-road, N.W.

AGRICULTURAL DISTRESS.

Many labourers having been deprived of employment, cottages, and goods, the Committee of the National Agricultural Labourers' Union, to save them from Pauperism, is promoting a system of migration and emigration, and earnestly appeals for help.

Rev. F. S. Attenborough, M. Vincent, Esq., "Chronicle" Office, and Henry Taylor, General Secretary, all of Leamington, will thankfully receive remittances.

Now ready, the FIRST PART of

THE QUIVER NEW VOLUME,

being Part 85, for November, price 6d., containing, amongst a variety of other contributions—

1. The THREE HOMES. New Serial Story. By F. T. L. HOPE.
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5. HOURS with DANIEL. By the Rev. JAMES SPENCE, D.D.
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7. PAPERS for THOUGHTFUL PEOPLE. By SARAH TYTLER.—"Dependence and Independence."
8. ARAB SUPERSTITIONS. By WILLIAM GILBERT, Author of "Shirley Hall Asylum."
9. CHRISTIANITY and the WORLD. By the Rev. W. COVINGTON, M.A.
10. A GOOD CONFESSION: a Poem. By DORA GREENWELL.
11. ON TRUE SUCCESS. By GEORGE SMITH.
12. THREE LOVE CHAPTERS in a LIFE. By JULIA GODDARD, Author of "Joyce Dormer's Story," &c.
13. BIBLE NOTES. "THE QUIVER" BIBLE CLASS, &c.

ILLUSTRATIONS BY J. D. LINTON, T. DALZIEL, J. LAWSON, TOWNLEY GREEN, J. D. WATSON, &c.

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There were also 20 claims for matured policies, on which the amount paid, together with the bonuses, was £2,155 8s. 4d.

The amount paid in the year for the surrender of policies was £1,777.

The amount laid by in the year, £36,307.

The business in force is 17,009 policies, assuring £2,930,210 the annual premium income thereon being £93,998.

The amount paid for death claims and bonuses in seventeen years, under 1,173 policies, is £187,558.

The accumulated fund is now increased to £273,073.

On the foregoing statistics it may be observed that the amount and quality of the new assurances in a year of general depression in life assurance business are satisfactory, and that the low rate of mortality is an evidence of the cautious selection and high class of the lives assured.

That the amount laid by is greater than in any former year.

That few offices at the same age have had so large a business in force.

That the distribution of nearly £190,000 under the head of death claims and bonuses, has afforded a practical illustration of the benefits of life assurance in every part of the country.

The accumulated fund is ample in amount for the liabilities of the Company.

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May, 1872.

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CITIES AND BOROUGHS WITH A POPULATION UNDER 50,000 AND NOT EXCEEDING 100,000.

THE CENSUS RETURNS OF 1851 AND OUR STATISTICS.

Before proceeding to refer to the statistics given below, it may be convenient to offer an explanation which will prevent further serious mistakes. In respect to several large towns dealt with in our last Supplement, it is complained that the accommodation at present provided in the Established Church is greatly underrated. Take Liverpool for example. A correspondent in a local paper gives a list of the new churches erected in that great borough since 1851; and, adding the number of sittings in those churches to the sittings quoted by us from the official census of 1851, finds that we have seriously miscalculated the religious provision made there by the Episcopal Church. It turns out that we had included in our list *every* church quoted by "Anglicanus" in the LIVERPOOL MERCURY; which list has been sent down to that town that our statement may be verified. There was thus no difficulty in effectually rebutting the charge of "misrepresentation" brought against us. A similar accusation has come from Bradford. It is alleged that we have defrauded the Church of England of some 1,700 sittings. Our critics have been challenged to show that there is to be found a single church, or even a single sitting more than we have placed to its credit. Nothing can be said in reply, because our authority is their own authority—the DIOCESAN CALENDAR. This blunder of a local paper is nevertheless paraded about the country by keen partisans as demonstrating that we have given "garbled statistics." The method we have adopted, it must be admitted, favours such misunderstandings. By giving the statistics of 1851 for purposes of comparison, we appear to make ourselves responsible for their accuracy. They are not ours; we are not called upon to endorse them; in many particulars there is proof that they are inaccurate. In these two towns, at least, the number of churches must have been over-estimated in 1851—some probably having been included which were outside the municipal boundaries. In a few cases—all of which are specially noted—and where the local and personal experience of our enumerators has shown them to be manifestly inaccurate, the 1851 returns have been amended in our tables. The charge of being unfair to the Church of England in respect to these statistics cannot be sustained. In the majority of the towns dealt with, our Church information *for the present year* is based on published Church returns; in others, where these are wanting, on facts supplied by Church authorities. Obviously our credit for accuracy and fairness is involved in making the statistics of the Established Church as perfect as possible, and fortunately to a large extent the means are ready to hand.

Several complaints of a like nature have reached us relative to Nonconformist places of worship referred to in our last Supplement. If we repeat that we are alone responsible for the returns of 1872, and *not* for those of 1851, our correspondents will be able to find their own solution of their difficulties. We must once more say, that while quoting the '51 returns, we cannot say how far they are correct; nor are we competent to revise them generally.

GENERAL SUMMARY OF THE TABLES.

In this Supplement we propose to deal with the twenty cities and boroughs having a population of more than 50,000 which were not included in our preceding review. We subjoin the names of these towns and their population according to the Census of 1871:—*

	Population 1871.		Population 1871.		Population 1871.
Bath	52,542	Halifax ...	65,124	Preston ...	85,428
Birkenhead ...	65,980	Leicester ...	95,084	Rochdale ...	63,473
Blackburn ...	82,926	Merthyr ...	96,891	Southampton	54,057
Bolton ...	82,854	Norwich ...	80,390	Stockport ...	53,001
Cardiff ...	60,223	Nottingham ...	86,608	Sunderland ...	98,335
Derby† ...	49,793	Oldham ...	82,623	Swansea ...	51,720
Devonport ...	64,684	Plymouth ...	68,080		

* In this list we had originally intended to include Huddersfield, the population of which is 74,358. But our correspondent, for the sake of a fair comparison with 1851, bases his return on the "township," which contains a population of only 38,658; the township being the limit in that return. Huddersfield will therefore be reserved for our next Supplement. On the other hand, we include Cardiff (the Parliamentary borough), the population of which is more than 50,000.

† We have included Derby in the present series—the actual population, after the lapse of a year and a-half, being, according to the Registrar-General's method of computation, somewhat over 50,000.

These large towns contain an aggregate population of 1,439,816. The religious accommodation provided in them is as follows:—

TWENTY LARGE TOWNS OF ENGLAND AND WALES WITH MORE THAN 50,000 AND LESS THAN 100,000 INHABITANTS.

	Population.	No. of Places of Worship.	Sittings.
1851	966,124	745	423,600
1872	1,439,816	1,001	666,443
Increase	473,692	256	242,843

This result is much more satisfactory than the similar comparison to be found in our first Supplement in relation to the fourteen largest cities and boroughs. It was there shown that while the increase of the population during the twenty years was at the rate of 42.4 per cent., the provision for religious worship had been 44 per cent. In the 20 towns with a population between 50,000 and 100,000, it appears from the above Table that whereas the population has increased 49.3 per cent. in the same period, the Church accommodation has been augmented 57.3—a relative gain of 8 per cent. since 1851. We can only repeat that this remarkable success in the attempt to meet the spiritual wants in the aggregate towns of a population which has grown with extreme rapidity, is due purely to the action of Voluntaryism. These 256 places of worship erected since 1851 with their sitting accommodation for 242,843 persons were all, with possibly some rare exceptions, erected by the free-will offerings of the members of the several religious denominations. The State has stood on one side, and left the Church of England and the sister churches entirely to their own resources. That they have proved equal to the responsibility cast upon them, the facts we have given bear witness. And this self-supporting principle acts with equal quietude and thoroughness. This will become more clearly apparent on an examination of No. IV. of our Summary Tables, which shows the following results, based upon the theory that a provision for 58 per cent. is adequate to the needs of the population:—

TWENTY TOWNS BETWEEN 50,000 AND 100,000 INHABITANTS.

58 per cent. of the Population.	Sittings, 1872.	Numerical Deficiency.	Deficiency per cent.
835,093	666,443	168,650	20.2

Taking then these 20 towns, there is in the aggregate a deficiency of religious means to the extent of only *one-fifth* for the population to be provided for. If we combine the two classes of towns we shall have the subjoined result:—

THIRTY-FOUR LARGEST TOWNS OF ENGLAND AND WALES.

58 per cent. of the Population.	Sittings, 1872.	Numerical Deficiency.	Deficiency per cent.
2,520,226	1,728,921	791,305	31·4

It thus appears that in these towns which comprise about one-fifth of the entire population of England and Wales, the deficiency of religious means amounts to rather less than one-third, and it is by far the greatest in the largest centres of population. Whether the same ratio obtains in respect to smaller towns further inquiry will reveal.

Now if these statistics are worthy of general credence, it would appear that during the last twenty years an addition of no less than 841 new places of worship—most of them permanent erections—with sittings for more than half a million people, has been made to the previous supply in the thirty-four largest towns of England and Wales. Yet these cities and boroughs contain, as we have said, no more than one-fifth of the aggregate population. Such proofs of religious earnestness and liberality, all Englishmen, whatever be their ecclesiastical preferences, may view with satisfaction and pride. One country only could furnish a parallel to this grand exhibition of religious vitality—and that nation is of our own kindred, and free from all State interference in spiritual affairs.

Turning to a somewhat less elevated aspect of these phenomena—but one which naturally suggests itself in this review—it is evident that the aggregate cost of these new places of worship must have been very great. In the "Remarks" which follow several of our Tables in both Supplements, some definite but fragmentary information is given on this point. In one town the various religious bodies are credited with an expenditure on places of worship during the last twenty years, of £152,000; in another with £133,680; a third with £60,000; and four

others with £223,000 between them—nearly half a million in only half-a-dozen cities and boroughs. It may, we think, be fairly assumed that little short of two millions sterling has been thus raised in these thirty-two places for Church buildings alone. When to this is added the cost of schools—mainly borne by the Church of England, especially by the clergy—and the continued maintenance of their religious institutions by every denomination, it is hardly possible to suppose that Christianity in this country can fail from the lack of pecuniary resources.

THE ESTABLISHED AND NON-ESTABLISHED CHURCHES.

The Summary Tables I. and II., show the relative position of the Established Church and non-Established Churches in respect to religious means in the twenty large towns with which we are dealing. The general result may be stated in the following terms:—

RELATIVE ACCOMMODATION IN TWENTY SECOND-CLASS TOWNS.

	1851.		1872.		Proportion per cent.	
	Places of Worship.	Sittings.	Places of Worship.	Sittings.	1851. Sittings.	1872. Sittings.
Estab. Church ...	214	162,457	292	222,878	38.3	33.4
Non-Established Churches	531	261,143	809	443,565	61·7	66·6
In favour of the non-Established Churches	317	98,686	517	220,687	23·4	33·2

As we saw in our last supplement, the non-Established bodies provided 19.6 per cent. more accommodation than the Established Church in the fourteen cities and boroughs with more than 100,000 inhabitants. We now learn that in twenty large towns of the second-class the non-Established Churches provide 443,565 out of 666,443 sittings; being 66.6 per cent., or within a fraction of TWO-THIRDS. Taking religious accommodation as a criterion, the Church of England in these towns is the Church of only ONE-THIRD of the population. While accommodation provided by the Free Churches has advanced relatively during the last twenty years at the rate of 4.9 per cent.; the proportion supplied by the "national" Church is relatively less in the same proportion. The more rapid progress of the former in the second, as compared with the first-class towns, is owing partly to the inclusion of several Welsh boroughs. They are as follow:—

SITTING ACCOMMODATION PER CENT.

	1851.		1872.	
	Es. Ch.	Non-Es.	Es. Ch.	Non-Es.
Cardiff	27.7	72.3	16.4	83.6
Merthyr	10.3	89.7	10.8	89.2
Swansea	27.3	72.7	18.5	81.5

But though these towns so greatly swell the total of the Free Churches, they are after all as legitimately entitled to be reckoned in this statement as any others; for we have never yet heard that any Conservative politicians are prepared for disestablishment in Wales on the ground that it contains an overwhelming majority of Dissenters. It was lately said by Canon Girdlestone that the large towns are not "the strongholds" of the Church of England, and that in them "the parochial system is comparatively inoperative."* This conclusion, viewed in the light of the statistics published by us relative to these thirty-two towns, is a just one. In the whole thirty-two towns the relative position is as follows:—

	Sittings.	Proportion per Cent.
Established Church	650,470	... 37.6
Non-Established Church ...	1,078,451	... 62.4

Hence the Established Church, at the present time, is responsible for 37.6 per cent. of the means of religious worship in an aggregate population of 4,345,216, which is in round numbers, about one-fifth of the entire population.

It is frequently alleged, and has been urged afresh in connection with these statistics, that Dissenters are in the habit of forsaking the poorer districts of our large towns for the richer. That there is in some places a tendency in this direction cannot be denied. But it is desirable to guage its precise force, and in so doing there is the disagreeable necessity—so long as there is a Church occupying a dominant and exclusive position in the favour of the State—of contrasting its claims and action with that of non-Established Churches as a whole. This is a question which may be more effectively dealt with when our task is nearer completion. Meanwhile, it may be noted that our statistics do not give much support to the charge. If we are to conclude that the Wesleyans, to say nothing of the Congregationalists and Baptists, invite and secure support among the middle classes far more than was the case twenty years ago, there are other sections of the Methodist family whose work is almost exclusively among the humbler classes. The sphere of the United Methodists, and still more emphatically of the Primitive Methodists, is among the lower strata of the population of our large towns. The same remark holds good relative to the Roman Catholics. These three bodies, poor as they may be relatively, are rapidly increasing their religious agencies, as the following statement in respect to the thirty-two cities and boroughs under review will show:—

	Sittings.	Increase per cent. in Twenty Years.
United Methodists	69,556	109·9
Primitive Methodists	76,364	103·0
Roman Catholics	92,496	83·3

These three bodies, with the exception of the Presbyterians, whose growth in England is comparatively recent, and the Congregationalists, whose work is more among the middle classes, show the greatest increase per cent. of all the religious denominations. On the other side, it is to be observed that there are several towns where, as in the City of London, the churches are comparatively unused because the population has left their vicinity. Norwich, for instance, has forty-six churches for a population of 80,390—one church for every 1,748 of the population—in addition to the thirty-two places of worship and 18,318 sittings provided by other religious bodies. The churches indeed still remain, and *must* remain, but are to a very moderate extent utilised. Indeed, the aggregate average attendance in the churches of Norwich is very thin, and in consequence of the fixed system imposed by the State upon the Established Church, there is in this city, and in some other places more or less, a vast waste of religious resources, which cannot be turned to account for the benefit of the population. Were it not for legal restrictions, all this machinery might in some shape be made available by the Church of England.

* *Macmillan's Magazine* for October. Article, "The Church of England in the Rural Districts."

URBAN PECULIARITIES AND VARIETIES.

The details of Table II. suggest many curious contrasts. In only two towns—cities we should say—does the Established Church provide more than 50 per cent. of the sittings. These are Bath and Norwich. In the former the population has decreased; in the latter the increase is not quite 18 per cent.; in both the rate of progress from 1851 to 1872 has been faster among the Free Churches than inside the Church of England. For Devonport, Preston, and Southampton the Church accommodation is not far short of one-half. Merthyr, Nottingham, and Rochdale, &c.—the boroughs which have grown the most rapidly—are those in which Nonconformists have done the most to meet the spiritual wants of the population. We quote the following proportions of the religious means supplied by them:—Cardiff, 83.6 per cent.; Halifax, 71.1; Merthyr, 89.2; Oldham, 70.3; Rochdale, 73.6; Sunderland, 75.3; Swansea, 83.5; but in some of them the Church of England, though so poorly represented, shows a higher increase per cent. than in 1851. If any who read these pages suspect that our statistics are "cooked," "garbled," or "sensational," as the *Standard*, with its customary politeness avers, it will be seen how they harmonise generally with those of 1851, and how the facts which they bring out are those which would naturally be expected. It might be thought that in Merthyr the Church provision must be more than 10 per cent. of the whole. Yet it was only 10.3 in 1851, whereas in 1872 (according to our returns) it is 10.8. It seems to be forgotten that, according to this test, the Nonconformists were then in a majority in nearly all the large towns; as will be seen by an examination of Table II. Persistent denials do not alter facts; and now that the ground is once more carefully examined, it is found that the statements of 1851 are more than borne out, and that the added experience of twenty years indicates a vital force in the religious bodies outside the dominant Church which *is* altering and will still further change their relative position. Table II., in the present and former supplements, unerringly point to religious equality as the corollary of the logic of numbers.

RELATIVE PROPORTION OF THE DENOMINATIONS.

Table III. throws further light on this branch of our inquiry. In this place we may combine it with the Table III. given a fortnight ago in relation to the seven largest denominations in the 32 largest towns. The following is the result:—

	Sittings, 1872.
Church of England	660,470
Congregationalists	214,150
Wesleyans	212,344
Baptists	150,012
Roman Catholics	92,496
Primitive Methodists...	76,364
United Methodists	69,556

No safe conclusion can be deduced from these figures. In our first Table III. the Wesleyans stood second, but in the towns now under consideration the Congregationalists and Baptists are relatively stronger. In 1851 the proportion of sittings set down to these three denominations for the whole of England and Wales was:—Wesleyans, 1,447,580; Congregationalists, 1,067,760; Baptists, 752,343.

THE SUCCEEDING SUPPLEMENTS.

In the two Supplements which will follow, we propose to deal with the following towns having a population of more than 20,000 and less than 50,000:—

OVER 30,000 POPULATION.

Ashton	Dudley	St. Helen's
Burnley	Exeter	North Shoreham
Bury	Gateshead	South Shields
Cambridge	Great Yarmouth	Staleybridge
Cardiff	Hanley	Stroud
Carlisle	Ipswich	Tynemouth
Chatham	Macclesfield	Walsal
Cheltenham	Middlesborough	Warrington
Chester	Northampton	Wigan
Coventry	Oxford	Worcester
Cricklade	Reading	York

OVER 20,000 POPULATION.

Aylesbury	Dewsbury	Maidstone
Barnsley	Dover	Newport (Mon.)
Batley	Gravesend	Scarborough
Canterbury	Great Grimsby	Shrewsbury
Colchester	Hastings	Stockton
Darlington	Lincoln	Wakefield

*** *The next of these Supplements will not appear before Wednesday, December 4th, in order that ample time may be allowed to obtain the returns and carefully arrange them.*

The fourth Supplement, which will contain a general review of the statistics as a whole, will, it is hoped, be ready with our first number for 1873.

BATH (Municipal Borough).

RELIGIOUS DENOMINATION.	1851. Population, 54,240.		1871. Population, 52,542.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Worship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England	28	20,575	28	21,269*	...	694
Presbyterians	...	...	...	...	...	...
Congregationalists	2	1,430	3	2,280†	1	850
Countess of Huntingdon's Con.	3	1,070	1	600	(dec. 2)	(dec. 470)
Baptists	5	2,304	4	2,560‡	(dec. 1)	256
Society of Friends	1	300	1	300	...	...
Unitarians	1	300	1	350	...	50
Wesleyan Methodists	5	2,436	4	2,454	(dec. 1)	18
United Methodists	1	180	1	430	...	250
New Connexion	2	891	1	500	(dec. 1)	(dec. 391)
Primitive Methodists	1	432	2	830	1	398
Independent Methodists ...	...	...	1	230	1	230
Moravians	1	300	1	300	...	...
Brethren	1	40	2	350	1	310
Roman Catholics	3	270	2	1,200	(dec. 1)	930
Jews	1	40	1	40	...	...
All others	6	2,000	5	1,900	(dec. 1)	(dec. 100)
Total	61	32,568	58	35,593	(dec. 3)	3,025

* Including 400, when Abbey Church completed another (1,000), being built for chapel-of-ease. † Including village chapel within city bounds. ‡ New chapel just built in place of old one.

REMARKS.—Our correspondent sends us an interesting statement as to the ecclesiastical condition of Bath too long to quote. We can only indicate its drift. The churches are well filled and clergymen zealous, the rector (Rev. C. Kemble) very active and influential. New church erecting at Walcot, cost 20,000*l.* Abbey Church restoration also 20,000*l.* Congregationalists and Baptists hardly so strong as they once were. Roman Catholics have built a fine cathedral and have large congregations, due, perhaps, to Ritualism in the church. Also large educational establishment in Prior Park for priests (about 100) as well as children. The Nonconformists have spent perhaps 20,000*l.* since 1851 in building new and altering old chapels.

BIRKENHEAD (Parliamentary Borough).

RELIGIOUS DENOMINATION.	1851. Population, 24,285.		1871. Population, 63,980.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Worship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England	8	7,190	13*	11,310	5	4,120
Presbyterians	2	910	8†	4,565	6	3,655
Congregationalists	2	1,000	4‡	2,250	2	1,250
Countess of Huntingdon's Con.	...	...	...	...	...	...
Baptists	1	450	2§	1,150	1	700
Society of Friends	1	250	1	250	...	...
Unitarians	...	...	2	530	2	530
Wesleyan Methodists	3	600	5‖	3,210	2	2,610
United Methodists	...	...	1	150	1	150
New Connexion	...	...	1	100	1	100
Primitive Methodists	3	250	3¶	1,100	...	850
Independent Methodists ...	...	...	...	...	...	...
Moravians	...	...	...	...	...	...
Brethren	...	...	...	...	...	...
Roman Catholics	2	1,000	3**	2,500	1	1,500
Jews	...	...	...	...	...	...
All others	...	...	4††	950	4	950
Total	22‡‡	11,650	47	28,065	25	16,415

* Five built since 1851 (4,120). † Two Welsh included (750). ‡ One Welsh (600). § One Welsh (400). ‖ One Welsh (500). ¶ Including one mission station (100). ** Large congregations succeed each other rapidly on Sundays. †† Including small mariners' church, two Brethren (700), Catholic and Apostolic (150). ‡‡ This Table for 1851 is an estimate, the numbers of churches and their sittings, however, being exact. The rest is only an approximation. There was no separate return for Birkenhead in 1851. It then formed part of the registration district of "Wirrall," and the Wirrall return is the basis of our statement. The 1872 Return has been prepared with great care and labour.

REMARKS.—There are eight or nine Church schools and two or three flourishing Nonconformist schools in the town. The Church party have succeeded in defeating the attempt to obtain a school board in the "parish," Birkenhead not being a municipal borough.

BLACKBURN (Parliamentary Borough).

RELIGIOUS DENOMINATION.	1851. Population, 49,000.		1871. Population, 82,926.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Worship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England	6	7,890	9	10,844	3*	2,954
Presbyterians	1	800	2	1,900	1	1,100
Congregationalists	3	2,608	5	4,850	2†	2,242
Baptists	7	650	2	850	...	200
Society of Friends	1	200	1	200	...	...
Unitarians	...	...	...	...	...	...
Wesleyan Methodists	1	1,000	3	1,800	2	800
United Methodists	1	600	3	1,850	2‡	1,250
New Connexion	...	...	1	300	1	300
Primitive Methodists	1	500	3	1,200	2	700
Other Methodists	...	...	...	...	...	...
New Jerusalem Church ...	...	...	1	200	1	200
Roman Catholics	2	2,400	3	3,200	1	800
All others	...	...	...	...	...	...
Total	18§	16,648	33	27,194	15	10,546

* Includes one new church to replace old one. † Includes chapel building at a cost of 13,000*l.* to replace one burnt a year ago, and another built in 1860 to replace old one. ‡ Includes new chapel to replace old one. § This return of 1851 supplied by our correspondent, differs from the official statement, the Parliamentary instead of the municipal boundary being taken. Of course the ultimate result is not affected, but the change is a striking indication of the full local experience of the enumerator.

REMARKS.—Our correspondent estimates that 70,100*l.* has been spent on new places of worship or enlargements in the twenty years—20,000*l.* by the Church of England, 26,000*l.* by Congregationalists, 5,500*l.* by Wesleyans, 4,000*l.* by Catholics, and the rest by other bodies. The Church has four mission stations with resident curates; Congregationalists, one; Wesleyans, one; Roman Catholics two. Average aggregate attendance at places of worship estimated at about 20,000 persons. All the churches of the Establishment have large Sunday and day-schools attached. Their school buildings accommodate about 9,000 children on the Government scale, and, allowing 3*l.* per child, may have cost in erection 27,000*l.*, of which more than 6,000*l.* has been contributed by the State. The Nonconformist chapels all have their Sunday-schools, and eleven of the larger places have now good day-schools also under inspection. Their total accommodation is for about 8,500 children, and they have cost in building some 25,500*l.*, of which Government has granted 800*l.* The Roman Catholics have five day-schools, accommodating 2,800 children, and have cost about 8,500*l.*, of which nothing has been contributed by the State.

BOLTON (Municipal Borough).

RELIGIOUS DENOMINATION.	1851. Population, 61,172.		1871. Population, 82,854.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Worship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England	8	7,630	10	11,430	2	3,800
Presbyterians	1	500	2	800	1	300
Congregationalists	2	1,400	5	3,650	3	2,250
Baptists	2	600	2	1,200	...	600
Society of Friends	1	300	1	300	...	...
Unitarians	1	450	2	1,000	1	550
Wesleyan Methodists	4	3,800	8	6,780	4	2,980
United Methodists	3	1,600	3	1,600	...	...
New Connexion	1	450	1	550	...	100
Primitive Methodists	2	700	2	1,240	...	540
Other Methodists	1	500	2	900	1	400
New Jerusalem Church ...	...	...	...	...	...	...
Roman Catholics	2	1,100	4	2,000	2	900
All others	1	350	4	800	3	450
Total	29*	19,380	46	32,250	17	12,870

* This return for 1851 has been sent us as a corrected statement of the official record, which our correspondent describes as containing several inaccuracies. The totals in the official table are thirty-six places of worship and 20,976 sittings, a difference of seven places of worship and 1,596 sittings.

REMARKS.—The mission stations are—Church of England, three; Congregationalists, one; Wesleyans, four; New Connexion, one; total, nine, which are not included in the above sittings.

CARDIFF (Parliamentary Borough).

(Exclusive of Cowbridge and Llantressaint.)

RELIGIOUS DENOMINATION.	1851. Population, 18,000.		1871. Population, 60,223.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Worship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England	4	3,100	9*	4,650	5	1,550
Presbyterians	...	...	1	650	1	650
Congregationalists	3	1,500	9†	5,950	6	4,450
Baptists	4	3,200	9‡	6,100	5	2,900
Society of Friends	1	150	1	150	...	...
Unitarians	...	...	...	...	...	...
Wesleyan Methodists	2	1,330	6§	4,310	4	2,960
United Methodists	...	...	1	800	1	800
Calvinistic Methodists	2	1,200	5	2,350	3	1,150
New Connexion	...	...	...	...	...	...
Primitive Methodists	...	...	3	650	3	650
Roman Catholics	1	500	4‖	2,000	3	1,500
All others	1	200	6¶	700	5	500
Total	18**	11,200	54	28,310	36	17,110

* Four mission stations (900), three of them new school buildings used as churches. † One mission station (100). ‡ Two mission stations (200). § Three mission stations (400). ‖ Two are schools used for worship. ¶ Brethren, Swedenborgians, Jews, and "Gospel Halls." ** There is no separate return for Cardiff in 1851. The one supplied has been carefully compiled by our correspondent, who is well versed in statistics, and has made the whole question a study.

DERBY (Municipal Borough).

(We have included this borough, though the population was early last year a little short of 50,000; it is now over that number.)

RELIGIOUS DENOMINATION.	1851. Population, 40,609.		1871. Population, 49,793.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Worship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England	11	8,564	13	9,690	2	1,126
Presbyterians	...	...	1	500	1	500
Congregationalists	3	1,588	5	2,700*	2	1,112
Baptists	5	3,250	5	3,300†	...	50
Society of Friends	1	300	1	300	...	...
Unitarians	1	450	1	450	...	...
Wesleyan Methodists	3	2,249	5	3,410‡	2	1,161
United Methodists	1	734	2	1,225	1	491
Calvinistic Methodists	...	...	...	...	...	...
New Connexion	1	480	1	480	...	...
Primitive Methodists	2	1,192	4	2,470	2	1,278
Roman Catholics	2	500	1	600	(dec. 1)	100
All others	1	340	2	450§	1	110
Total	31	19,647	41	25,575	10	5,928

* Two Mission stations included. † Two mission stations included. ‡ Two mission stations included. § Plymouth Brethren (150), New Jerusalem (300).

REMARKS.—Our Cardiff correspondent says: "The Nonconformist churches are tolerably well attended; some of them very full. The Episcopal churches are usually full—with the exception of one or two in which high Ritualism has recently been introduced, and the notorious 'All Saints' Church,' about which there has recently been a Parliamentary discussion. It exists professedly for the Welsh population; but, as far as I hear, can scarcely be said to have any congregation at all. The school buildings referred to have lately been built, in great part with public money, and are employed most zealously as a means of extending the influence of the Church."

DEVONPORT (Parliamentary Borough, including East Stonehouse).

RELIGIOUS DENOMINATION.	1851. Population, 50,159.		1871. Population, 64,684.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Worship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England	13	10,432	13*	10,432	...	...
Congregationalists	9	4,823	5	3,200	(dec. 4)	(dec. 1,623)
Baptists	4	2,214	7	3,450	3	1,236
Society of Friends	...	...	...	...	...	...
Unitarians	1	300	1	300	...	...
Wesleyan Methodists	5	3,303	6	3,503	1	200
United Methodists	1	268	1	500	...	232
New Connexion...	1	180	...	...	(dec. 1)	(dec. 180)
Primitive Methodists	...	...	2	500	2	500
Wesleyan Reformers	1	80	...	...	(dec. 1)	(dec. 80)
Other Methodists	...	...	...	...	...	...
Bible Christians	2	480	4	1,250	2	770
Moravians	1	300	1	300	...	...
Brethren...	...	...	...	...	...	...
Roman Catholics	1	380	1	380	...	...
All others	3	420	3	420	...	...
Total	42	23,180	44	24,235	2	1,055

* We give the sittings as in 1851, but they are much exaggerated. Including Military and Naval Hospital, military and dockyard churches. † One now for sale.

REMARKS.—There is also a service held on Sunday afternoon by all the Nonconformist ministers in the Temperance Hall (350). Our correspondent states that in general the accommodation is considerably in excess of the attendance; the Wesleyan, Primitive Methodist, Bible Christian, and Roman Catholic places being best filled. The schools mostly answer the purpose of mission stations.

HALIFAX (Municipal Borough).

RELIGIOUS DENOMINATION.	1851. Population, 33,582.		1871. Population, 65,124.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Worship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England	6	4,811	11	8,100	5	3,289
Congregationalists	...	...	8*	5,560	8	5,560
Baptists	1	350	5†	2,800	4	2,450
Society of Friends	...	...	1	176	1	176
Unitarians	...	...	1	450	1	450
Wesleyan Methodists	2	2,366	5	3,030	3	664
United Methodists	1	400	7	1,950	6	1,550
New Connexion...	2	1,610	5	2,450	3	840
Primitive Methodists	1	655	5‡	1,550	4	895
Wesleyan Reformers	...	...	...	...	...	...
Other Methodists	...	...	1§	400	1	400
Bible Christians	...	...	...	...	...	...
Moravians	...	...	...	...	...	...
Brethren...	...	...	2	150	2	150
Roman Catholics	...	...	2	1,200	2	1,200
All others	...	...	2‖	200	2	200
Total	13	10,192	55	28,016	42	17,824

* Including three schools where service is conducted. †Including two schools ditto. ‡ Including one preaching room. § Free Gospel Church. ‖ Christadelphians and Spiritualists.

REMARKS.—Our correspondent estimates the average aggregate attendance in these places of worship at 17,355.

LEICESTER (Municipal Borough).

RELIGIOUS DENOMINATION.	1851. Population, 60,584.		1871. Population, 95,084.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Worship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England	8	8,828	15*	13,178	7	4,350
Presbyterians	...	...	1	650	1	650
Congregationalists	2	1,750	4	4,400	2	2,650
Baptists	10	6,643	12†	8,793	2	2,150
Union Church	...	...	1‡	900	1	900
Society of Friends	1	280	1	280	...	...
Unitarians	1	470	1§	470	...	...
Wesleyan Methodists	2	1,572	2	2,070	...	498
United Methodists	2	1,010	1	800	(dec. 1)	(dec. 210)
New Connexion...	...	...	1	750	1	750
Primitive Methodists	3	1,121	5‖	2,221	2	1,100
Wesleyan Reformers	1	1,050¶	...	...	(dec. 1)	(dec. 1,050)
Other Methodists	...	...	...	...	...	...
Calvinists	1	550	1	550	...	...
Roman Catholics	2	555	2	555	...	...
Jews	...	...	...	...	...	...
All others	2	1,179	6**	2,470	4	1,291
Total	35††	25,008	53	38,087	28	13,079

* Each has a fine day-school. † Includes new chapel building. ‡ In course of erection. § Also hold service in Temperance Hall. ‖ Building large chapel in place of two small ones. ¶ Sold to Congregationalists. ** Includes Gospel Hall (1,000) well attended; and Brethren, Christians, Hallelujah Band, and Catholic and Apostolic Church. †† This Return of 1851 varies somewhat from the official record. Obvious mistakes are corrected, but the aggregate totals are the same.

MERTHYR TYDFIL (Parliamentary Borough).

RELIGIOUS DENOMINATION.	1851. Population, 63,080.		1871. Population, 96,891.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Worship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England	10	3,764	16*	7,520	6	3,756
Presbyterians	...	...	...	...	...	...
Congregationalists	20	8,466	34	21,070	14	12,604
Baptists	19	10,864	31	20,150	12	9,286
Union Church	...	...	...	...	...	...
Society of Friends	...	...	...	...	...	...
Unitarians	2	461	5	1,800	3	1,339
Wesleyan Methodists	10	3,310	11	3,880	1	570
United Methodists	...	...	...	...	...	...
New Connexion...	...	...	...	...	...	...
Primitive Methodists	2	460	6	1,610	4	1,150
Wesleyan Reformers	...	...	...	...	...	...
Other Methodists	2	120	...	...	(dec. 2)	(dec. 120)
Calvinists	10	5,279	22†	12,320	12	7,041
Roman Catholics	1	300	3	1,000	2	700
Jews	1	40	1	200	...	160
All others	7	1,565	...	...	(dec. 7)	(dec. 1,565)
Total	84	34,629	129	69,550	45‡	34,921

* One new church in course of erection, to seat 250. † Really Calvinistic Methodists. ‡ Twenty-six mission stations, twelve being Church schools, and the rest thus divided:—Congregationalists (3), Baptists (3), Wesleyans (2), Primitives (5), Calvinists (1).

REMARKS.—Our Leicester correspondent estimates the average morning attendance in all these places of worship at about 25,000, and the same number in the evening; or, supposing that half the number attend twice, 37,500 worshippers in a population of about 100,000. The average attendance at the fifteen churches is estimated at 8,650. Three churches, capable of holding 3,300 people, seldom have more than 500 worshippers between them. Our correspondent gives a list of eleven mission stations—three connected with the Church of England, and eight with other religious bodies. The latter have 1,750 sittings not reckoned above. The Nonconformists of Leicester have spent since 1851 about 77,500*l.* in the erection and enlargement of places of worship (about 9,000 additional sittings) and rooms for Sunday-schools. The largest are Congregationalists, 20,500*l.*, and Baptists, 22,500*l.* The Episcopalians, adopting a more expensive style of architecture, have spent in the same period about 75,000*l.* upon their churches and schools. One (St. Mark's) cost 20,000*l.*

NORWICH (Municipal Borough).

RELIGIOUS DENOMINATION.	1851. Population, 68,195.		1871. Population, 80,390.		Increase between 1851 and 1871.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Worship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England	41	15,551	46	20,027*	5	4,476
Presbyterians	...	...	1	800	1	800
Congregationalists	3	2,246	3	2,560†	...	314
Countess of Huntingdon's Con.	1	950	2	1,050	1	100
Baptists	8	3,003	8	4,650	4	1,647
Society of Friends	1	408	1	408	...	...
Unitarians	1	500	1	750	...	250
Wesleyan Methodists	5	2,191	2	1,150	(dec. 3)	(dec. 1,041)
United Methodists	1	570	2	1,950	1	1,380
New Connexion...	...	...	...	...	...	...
Primitive Methodists	4	1,054	4	2,600‡	...	1,546
Reformed Wesleyans	...	...	1	250	1	250
Roman Catholics	1	250	2	900	1	650
Jews	1	89	1	150	1	61
All others	13‖	2,272	4	1,100¶	(dec. 9)	(dec. 1,172)
Total	80	29,084	78	38,345	(dec. 2)	9,261

* In the winter of last year some very successful services were held in the nave, which is not ordinarily used, and is not reckoned in the above estimate. It was computed that about 2,000 were then present. There is also a new Episcopalian church being built, not yet opened. Our informant knows only of one mission station connected with Church of England (120). † Have also three mission stations, one a new chapel adjoining the city (250). ‡ One a public lecture hall seating 1,000, and now under repair. Building new chapel to supersede old one. § Inclusive of the Cathedral (1,500). ‖ New Church, 132; Mormons, 400; isolated congregations, 1,740.

REMARKS.—Our correspondent thinks that, if the above errs at all, it is in favour of the Episcopal Church. There are, besides, eight mission rooms, seven connected with the Norwich City Mission (two of which are closed now), and one with a private firm; the eight rooms seating altogether 990 persons.

NOTTINGHAM (Municipal Borough).

RELIGIOUS DENOMINATION.	1851. Population, 57,407.		1871. Population, 86,608.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Worship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England	7	8,160	15*	14,910	8	6,750
Presbyterians	...	...	1	600	1	600
Congregationalists	4	2,900	9†	5,750	1	2,850
Countess of Huntingdon's Con.	...	...	...	...	...	...
Baptists	6	3,730	6‡	4,180	...	450
Society of Friends	1	250	1	400	...	150
Unitarians	1	600	2	1,000	1	400
Wesleyan Methodists	2	3,000	4	4,350	2	1,350
United Methodists	1	300	2	1,420	1	1,120
New Connexion...	1	1,000	3	1,400	2	400
Primitive Methodists	2	1,800	2	1,800	...	...
Reformed Wesleyans	...	...	...	...	...	...
Roman Catholics	1	850	2	1,050	1	200
Jews	...	...	...	...	...	...
All others	4	520	5§	1,760	1	1,240
Total	30¶	23,110	52	38,620	22	15,510

* There are, besides, some school and mission rooms used for worship. † Including one for 400 persons, the stone of which has been just laid. A site for new chapel, not included, has been secured. Three mission chapels (450) not included. ‡ Besides these, a congregation of from 1,000 to 1,500 worships in Mechanics' Hall, who intend to build chapel for 2000. § About to be increased 400 sittings by rebuilding one of these places. ‖ New Testament Disciples, Christians, Christadelphians, Calvinists, Millenarian Baptists, Brethren, Catholic and Apostolic Church, and Mormons. In addition there are several rooms for worship, a chapel for the Christadelphians about to be opened, and a Sunday afternoon service in Mechanics' Hall by Nonconformist ministers. ¶ This is a revised edition of the 1851 return by our correspondent, who, from his own experience, states that the official record is in many respects incorrect, and would be fallacious for purposes of comparison. The totals in the Blue-book are places of worship 37, sittings 26,947.

OLDHAM (Municipal Borough).

RELIGIOUS DENOMINATION.	1851. Population, 52,820.		1871. Population, 82,623.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Worship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England	9	7,870	16*	10,948	7	3,078
Presbyterians	...	...	...	...	...	...
Congregationalists	4	2,390	7†	4,850	3	2,460
Baptists	2	770	5	2,360	3	1,590
Society of Friends	...	...	1	500	1	500
Unitarians	1	188	1	188	...	...
Moravians	1	484	2	975	1	491
Wesleyan Methodists	2	1,590	7	4,200	5	2,610
New Connexion	1	442	5	2,150	4	1,708
Primitive Methodists	2	782	6	3,124	4	2,342
United Methodists	2	388	3	1,750	1	1,362
Independent Methodists ...	2	790	3	1,430	1	640
Bible Christians...	...	...	...	...	...	...
Brethren	...	...	...	...	...	...
Roman Catholics	1	490	2	2,500	1	2,010
Jews	...	...	...	...	...	...
All others	2	600	8‡	1,900	6	1,300
Total	29	16,784	66	36,875	37	20,091

* Two churches building (1,100). † One chapel about to be built. ‡ Including New Church (250), Free Church of England (200), Brethren (50), and others.

REMARKS.—There are five other places of worship just beyond the municipal boundary; two the other side of the street. Most of the churches and chapels have separate rooms or buildings for schools.

PLYMOUTH (Municipal Borough).

1851. Population, 52,221.		1871. Population, 68,080.		Increase between 1851 and 1871.	
No. of Places of Worship.	No. of Sittings.	No. of P. of Worship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
10	9,615	12	11,000	2*	1,385
...	...	1	1,200	1	1,200
5	2,968	5	3,650	...	682
1	1,036	4	3,300	3	2,264
1	400	1	400	...	...
2	674	1	700	(dec. 1)	26
...	...	...	...	...	...
5	2,276	4	3,750	(dec. 1)	1,474
...	...	...	...	...	...
...	...	1	450	1	450
1	308	1	1,000	...	692
...	...	...	...	...	...
1	628	1	628	...	...
...	...	3	760	3	760
...	...	1	700	1	700
1	150	1	150	...	...
11	5,750	3	1,900	(dec. 8)	(dec. 3,850)
38	23,805	39	29,588	1	5,783

* One church half finished, but not included.

REMARKS.—All the churches and chapels have Sunday-schools, generally well attended. Very few mission stations.

PRESTON (Municipal Borough).

RELIGIOUS DENOMINATION.	1851. Population, 69,542.		1871. Population, 85,428.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Worship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England	10	11,800	16*	16,730	6	4,930
Presbyterians	...	...	...	...	...	...
Congregationalists	2	1,630	4†	3,500	1	1,070
Countess of Huntingdon's Con.	1	800	...	...	...	...
Baptists	3	976	4	2,100	1	1,124
Society of Friends	1	528	1	550	...	22
Unitarians	1	145	1	200	...	55
Wesleyan Methodists	3	2,213	6‡	4,050	3	1,837
United Methodists	1	490	2	900	1	410
New Connexion	...	...	...	...	...	...
Primitive Methodists	1	800	2	900	1	100
Roman Catholics	4	4,810	7	7,410	3	2,600
All others	2	450	4§	450	...	...
Total	29	24,642	47	36,790	16	12,148

* Including two school churches. † Including one mission room. ‡ Mission rooms additional. § Including New Jerusalem Church (250).

REMARKS.—All the Episcopal and Roman Catholic churches have day and Sunday-schools; the Nonconformist places Sunday-schools. The Presbyterians are building new church. Average attendance at all places of worship about 20,000.

ROCHDALE (Parliamentary Borough).

1851. Population, 29,195.		1871. Population, 63,473.		Increase between 1851 and 1872.	
No. of Places of Worship.	No. of Sittings.	No. of P. of Worship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
3	2,900	9	7,227*	6	4,327
...	...	1	718	1	718
1	970	3	2,700†	2	1,730
1	1,000	1	1,000	...	...
3	1,970	4	2,058	1	88
1	400	1	400	...	...
2	420	2	650	...	230
3	1,720	5	3,700‡	2	1,980
5	1,603	12	4,647	7	3,044
1	671	1	671	...	...
2	632	2	900	...	268
1	555	2	1,500	1	945
...	...	3	1,150	3	1,150
23	12,841	46	27,321	23	14,480

* One church not completed. † Congregationalists, one mission room. ‡ Small temporary preaching place in addition, including ragged Sunday-school.

STOCKPORT (Municipal Borough).

RELIGIOUS DENOMINATION.	1851. Population, 53,835.		1871. Population, 53,001.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Worship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England	8	8,806	8	6,480	...	(dec. 2,326)
Presbyterians	...	...	...	...	...	...
Congregationalists	5	3,086	7*	3,600	2	514
Baptists	3	1,020	1	850	(dec. 2)	(dec. 170)
Society of Friends	...	...	1	150	1	150
Unitarians	1	450	1	500	...	50
Wesleyan Methodists	9	4,931	6†	3,850	(dec. 3)	(dec. 1,081)
United Methodists	1	364	1	364	...	...
New Connexion	2	1,329	2	1,350	...	21
Primitive Methodists	2	682	3	820	1	138
Bible Christians...	...	...	...	...	...	...
Roman Catholics	1	1,050	4	2,500	3	1,450
All others	2	450	3‡	800	1	350
Total	34§	22,168	37	21,264	3	(dec. 904)

* Including three mission stations (1,000). † Including two mission stations (300). ‡ Including the Hallelujah Band. § This return differs somewhat from the official records of 1851, showing one place of worship less, but the same number of sittings. Our correspondent thinks one must have included beyond the municipal borough.

REMARKS.—There were not really eight churches in Stockport in 1851. One or two in the township, which is wider than the municipal borough, were probably included. Hence the apparent decrease. Our correspondent, who has been intimately acquainted with Stockport in an official capacity for twenty years, and has taken the greatest pains in the preparation of this return, says that the Episcopalians have, in that period, expended nearly £20,000 on churches and schools, and Nonconformists more than £30,000.

SOUTHAMPTON (Municipal Borough).

1851. Population, 35,305.		1871. Population, 54,057.		Increase between 1851 and 1872.	
No. of Places of Worship.	No. of Sittings.	No. of P. of Worship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
10	10,181	11*	9,563	1	(dec. 618)
...	...	1	600	1	600
2	2,558	4†	3,400	2	842
3	920	5‡	2,550	2	1,630
1	250	1	250	...	...
2	470	1	500	(dec. 1)	30
1	1,100	1	1,100	...	...
...	...	...	...	...	...
...	...	...	...	...	...
1	273	2	650	1	377
2	280	1	350	(dec. 1)	70
1	300	1	300	...	...
6	1,627	5	1,950	(dec. 1)	323
29	17,959	33	21,213	4	3,254

* Three mission stations. Nine churches have day and Sunday-schools. † All have large Sunday-schools. Congregationalists, two mission stations; Baptists, three ditto. ‡ Amongst these are Free Church of England, with average attendance at their place of meeting of 1,000 persons. The remainder include Jews (77), Catholic and Apostolic Church (150), Brethren and French Protestants (250).

SUNDERLAND (Municipal Borough).

RELIGIOUS DENOMINATION.	1851. Population, 63,897.		1871. Population, 98,335.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Worship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England	9	8,723	14*	11,450	5	2,727
Presbyterians	5	2,831	8†	4,325	3	1,494
Congregationalists	4	3,448	8	4,700	4	1,252
Countess of Huntingdon's Con.	...	...	...	...	...	...
Baptists	6	1,750	5‡	2,410	(dec. 1)	660
Society of Friends	1	700	2	1,200	1	500
Unitarians	1	300	1	300	...	...
Wesleyan Methodists	15	5,656	20	7,985	5	2,329
United Methodists	7§	3,172	11	5,000	4	1,828
New Connexion	3	560	2	1,150	(dec. 1)	590
Primitive Methodists	6	2,600	10	4,720	4	2,120
Calvinistic Methodists	...	...	...	...	...	...
Bible Christians	...	...	...	...	...	...
Brethren	...	...	...	...	...	...
Roman Catholics	1	80	3	2,700	2	2,620
Jews	2	116	1	480	(dec. 1)	364
All others	3	830	...	...	(dec. 3)	(dec. 830)
Total	63	30,766	85	46,420	22	15,654

* Three new in last four years. One mission station for sailors. † Two new in five years. ‡ One new last year. § In these are included "Wesleyan Reformers."

SWANSEA (Municipal Borough).

	1851. Population, 31,461.		1871. Population, 51,720.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Worship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England	5	5,067	8	6,120	3	1,053
Presbyterians	...	...	1	750	1	750
Congregationalists	7	3,755	14	9,014	7	5,259
Countess of Huntingdon's Con.	1	650	1	650	...	...
Baptists	8	3,067	7	5,000	(dec. 1)	1,933
Society of Friends	1	240	1	240	...	...
Unitarians	1	400	1	400	...	...
Wesleyan Methodists	4	1,416	4	1,416	...	...
United Methodists	...	...	2	600	2	600
New Connexion	...	...	...	...	...	...
Primitive Methodists	1	300	2	850	1	550
Calvinistic Methodists	5	3,010	2	5,000	4	1,990
Bible Christians	...	...	1	450	1	450
Brethren	...	...	...	...	...	...
Roman Catholics	1	212	2	1,200	1	988
Jews	1	72	1	72	...	...
All others	2	150	4	1,370	2	1,220
Total	37	18,339	58	33,132	21	14,793

REMARKS.—In Sunderland there are about twenty mission stations, three Wesleyan, five Primitive Methodists, two each Congregationalists and Baptists, two Presbyterians, &c. Sunday-schools in union forty-eight. The Friends are very active. One has spent 7,000*l.* on suite of premises for day and Sunday-schools, foreign seamen's chapel, Bible depot, classes, home for females, and reformatories. Victoria Hall (3,000) used and filled last winter by Mr. Rees (Baptist). Primitive Methodists have college with twenty-two students. The Roman Catholics an establishment for Sisters of Charity and several large schools. The average attendance at all the places is estimated at about 23,600. The Wesleyan bodies are now thrown into circuits. There are three in Sunderland with dependent chapels and stations. Possibly one or two small places reported may be outside the Parliamentary boundary.

SUMMARY TABLES.

TABLE I.

RELATIVE POSITION IN 1872 IN TOWNS UNDER 100,000 AND OVER 50,000.

	Total.		Established Church.		Non-Established Churches.		Sittings.	
	P. of Worship.	Sittings.	P. of Worship.	Sittings.	P. of Worship.	Sittings.	In favour of Established Church.	In favour of Non-Established Churches.
Bath	58	35,563	28	21,280	30	14,324	6,945	...
Birkenhead	47	28,065	13	11,310	34	16,755	...	5,445
Blackburn	33	27,194	9	10,844	24	16,350	...	5,506
Bolton	46	32,250	10	11,430	36	20,820	...	9,390
Cardiff	54	28,310	9	4,650	45	23,660	...	19,010
Derby	41	25,575	13	9,690	28	15,885	...	6,195
Devonport	44	24,235	13	10,432	31	13,803	...	3,371
Halifax	55	28,016	11	8,100	44	19,916	...	11,816
Leicester	53	38,087	15	13,178	38	24,909	...	11,731
Merthyr	129	69,550	16	7,520	113	62,030	...	54,510
Norwich	78	38,345	46	20,027	32	18,318	1,709	...
Nottingham	52	38,620	15	14,910	37	23,710	...	8,800
Oldham	66	36,875	16	10,948	50	25,927	...	14,979
Plymouth	39	29,588	12	11,000	27	18,588	...	7,588
Preston	47	36,790	16	16,780	31	20,060	...	3,330
Rochdale	46	27,321	9	7,227	37	20,094	...	12,867
Southampton	33	21,213	11	9,583	22	11,630	...	2,087
Stockport	37	21,264	8	6,480	29	14,784	...	8,304
Sunderland	85	46,420	14	11,450	71	34,970	...	23,520
Swansea	58	33,132	8	6,120	50	27,012	...	20,892
Total	1,101	666,443	292	222,878	809	443,565	8,654	229,341

TABLE II.

PRESENT PERCENTAGES OF SITTING ACCOMMODATION, AND RELATIVE INCREASE IN TWENTY YEARS.

This Table shows the relative proportions per cent. of sittings provided by the Established Churches and non-Established Churches in the twenty second-class towns for 1851 and 1872 respectively. Also the increase per cent. of each in the intervening twenty-one years.

	1851.		1872.		Increase per cent. in 20 Years.	
	Established Church.	Non-Established Churches.	Established Church.	Non-Established Churches.	Established Church.	Non-Established Churches.
Bath	63·2	36·8	59·7	40·3	3·4	19·4
Birkenhead	61·7	38·3	40·3	59·7	57·3	275·7
Blackburn	47·1	52·9	39·8	60·2	37·4	110·7
Bolton	44·1	55·9	35·4	64·6	49·8	77·2
Cardiff	27·7	72·3	16·4	83·6	50·0	192·1
Derby	43·9	56·1	37·9	62·1	13·1	43·3
Devonport	44·6	55·4	43·0	57·0	0·0	8·3
Halifax	47·2	52·8	28·9	71·1	68·3	270·1
Leicester	35·4	64·6	34·6	65·4	49·3	53·9
Merthyr	10·3	89·7	10·8	89·2	99·8	100·9
Norwich	54·2	45·8	52·2	47·8	28·8	35·4
Nottingham	25·9	74·1	38·6	61·4	82·7	58·6
Oldham	44·9	55·1	29·7	70·3	39·1	190·8
Plymouth	40·4	59·6	37·1	62·9	14·4	31·0
Preston	48	52	45·5	54·5	41·8	56·2
Rochdale	21·3	78·7	26·4	73·6	149·2	102·1
Southampton	56·6	43·4	45·1	54·9	(dec. 6·1)	49·8
Stockport	38·8	61·2	30·5	69·5	(dec. 23·4)	10·6
Sunderland	28	72	24·7	75·3	31·3	58·5
Swansea	27·3	72·7	18·5	81·5	20·6	108·5

TABLE III.

	Sittings, 1851.	Sittings, 1871.	Increase.	Increase Per Cent.
Church of England	162,457	228,878	66,421	40·9
Congregationalists	50,516	99,634	49,118	97·2
Baptists	48,767	79,811	31,044	63·6
United Methodists	11,716	26,960	15,322	130·8
Primitive Methodists	14,233	30,155	15,922	112·1
Unitarians	6,117	10,538	4,421	72·3
Friends	4,956	6,454	1,498	30·2
Wesleyans	48,079	69,998	21,919	45·6
New Connexion	7,613	11,951	4,338	56·9
Roman Catholics	15,602	35,395	19,793	126·9
Calvinistic Methodists	10,039	19,670	9,631	95·9
Presbyterians	5,041	18,058	13,017	258·2

TABLE IV.

PROPORTION OF SITTINGS TO THE POPULATION.

This Table gives opportunity for comparing the religious accommodation in each town with the present population. It will be remembered that 58 per cent. was adopted by Mr. Mann as the proportion for which religious provision is necessary, making allowance for the old, the young, the sick, and persons necessarily detained at home.

	Population 1871.	58 per cent.	No. of Sittings.	Over 58 per cent.	Short of 58 per cent.
Bath	52,542	30,474·4	35,593	5,118·6	
Birkenhead	65,960	38,268·4	28,065		10,203·4
Blackburn	82,926	48,097·1	27,194		20,903·1
Bolton	82,854	48,055·3	32,250		15,805·3
Cardiff	60,223	34,929·3	28,310		6,619·3
Derby	49,793	28,879·9	25,575		3,304·9
Devonport	64,684	37,516·7	24,235		13,281·7
Halifax	65,134	37,771·9	28,016		9,755·9
Leicester	95,084	55,148·7	38,087		17,061·7
Merthyr	96,891	56,196·8	69,550	13,353·2	
Norwich	80,390	46,626·2	38,345		8,281·2
Nottingham	86,606	50,232·6	38,620		11,612·6
Oldham	82,623	47,921·3	36,875		11,046·3
Plymouth	68,080	39,486·4	29,588		9,898·4
Preston	85,428	49,548·2	36,790		12,758·2
Rochdale	63,473	36,814·3	27,321		9,493·3
Stockport	53,001	30,740·6	21,264		9,476·6
Southampton	54,057	31,353·1	21,213		10,140·1
Sunderland	98,335	57,034·3	46,420		10,614·3
Swansea	51,720	29,997·6	33,132	3,134·4	
Total	1,439,816	835,093·1	666,443	21,606·2	190,256·3
				Short in all of 58 per cent.	168,650·1

TABLE V.

This Table shows the relative increase of population and sittings between 1851 and 1872 in the twenty second-class towns:—

	Population, 1851.	Population, 1872.	Increase of Population.	Inc. of Population per cent.	Increase. No. of Places of Worship.	Increase. No. of Sittings.	Increase of Sittings per cent.
Bath	54,240	52,542	(dc. 1,698)	(dec. 3·1)	(dec. 3)	3,025	9·3
Birkenhead	24,285	65,960	41,675	171·6	25	16,415	140·9
Blackburn	46,536	82,926	36,390	78·2	15	10,546	63·3
Bolton	61,171	82,854	21,683	35·4	17	12,870	66·4
Cardiff	18,000	60,223	42,223	234·6	36	17,110	152·8
Derby	40,609	49,793	9,184	22·6	10	5,928	30·2
Devonport	50,139	64,684	14,545	28·9	2	1,055	4·5
Halifax	33,023	65,134	31,511	95·9	42	17,824	174·9
Leicester	59,891	95,084	34,500	56·9	28	13,079	52·3
Merthyr	69,030	96,891	26,811	53·6	45	34,921	100·9
Norwich	50,235	80,390	12,155	17·9	(dec. 8)	9,951	31·8
Nottingham	57,407	86,606	29,201	50·9	22	15,310	67·1
Oldham	52,950	82,623	30,908	58·4	37	20,091	119·7
Plymouth	49,431	68,080	18,649	30·4	1	5,783	24·3
Preston	69,548	85,428	15,880	22·5	16	12,145	49·3
Rochdale	39,195	63,473	24,278	117·4	23	14,660	112·8
Stockport	53,895	53,001	(dec. 894)	(dec. 1·6)	8	(dec. 904)	(dec. 4·1)
Southampton	35,626	54,057	18,731	52·6	4	3,254	18·1
Sunderland	63,267	98,335	34,068	53·9	22	15,654	50·9
Swansea	31,461	51,720	20,259	64·4	21	14,793	80·7

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TEA and COFFEE SETS, Electro Silver, in great variety, from £3 15s. to £21 16s.

DISH COVERS, Electro Silver, from £9 the Set of Four to £26.

CORNER DISHES, Electro Silver, from £7 10s. to £18 18s. the Set of Four; Warmers, £7 2s. 6d. to £15 15s.

BISCUIT BOXES, from 12s. to £5 5s.

CRUET and LIQUEUR FRAMES, Electro Silver, &c., at proportionate Prices.

The largest Stock in existence of plated Dessert Knives and Forks, and Fish-eating Knives and Forks and Carvers.

All kinds of Replating done by the Patent Process.

BATHS and TOILET WARE.—The Stock of each is at once the largest, newest, and most varied ever submitted to the Public.

Portable Showers, 8s. 6d.
Nursery, 25s. to 40s.
Hip, 15s. to 38s.
Pillar Showers, £3 10s. to £6 8s.
Sponging, 6s. 6d. to 38s.

A large assortment of Gas, Furnace, Hot and Cold Plunge, Vapour and Camp Shower Baths.

Toilet Ware in great variety, from 13s. to 48s. the Set of Three.

LAMPS of ALL SORTS and PATTERNS.—The collection of French Moderateur Lamps defies competition. The prices (complete with Chimney and Globe) vary from 8s. to £9. Each Lamp is guaranteed perfect, but to ensure their proper action WILLIAM S. BURTON supplies Pure Colza Oil at the Wholesale Price, 3s. 7d. per gallon.

Moderateur Globes, full size, 3s. each; Chimneys, 6d. each; Cotton Wicks, 4d. per dozen.

Lamps of all other descriptions are on Show in great variety.

REFRIGERATORS, or PORTABLE ICE-HOUSES.

Ordinary Construction.		Patent Ventilating Ditto.	
Inches.		Inches.	
23 by 16 by 26	£3 3 0	22 by 20 by 29	£4 6 0
27 by 22 by 30	4 4 0	27 by 21 by 30	5 8 0
34 by 24 by 30	4 15 0	33 by 22 by 31	6 10 0
40 by 24 by 30	6 5 0	39 by 24 by 32	8 0 0
45 by 27 by 30	7 10 0	45 by 25 by 33	9 12 0
		50 by 27 by 34	11 0 0

A small size, with water-tank, £2 10s.; a large Cabinet ditto, £14 14s.; Ice Pails or Pots, 8s. 6d. to 30s.; ditto Moulds, 8s. to 14s.: ditto Making Machines, 35s. to 130s.

BEDSTEADS.—The best Show of IRON and BRASS BEDSTEADS in the Kingdom. A very large assortment of every description of Iron, Brass, and Composite Iron and Brass Bedsteads, Children's Cots, &c., is on view in the spacious Show-rooms. Upwards of 150 different Patterns always fixed for inspection. These are, even in the lowest prices, of guaranteed quality, and of the best manufacture.

Strong Portable Folding Bedsteads, 6ft. long, 2ft. 6in. wide, 13s. 6d. each.

Best Iron Bedsteads, fitted with dovetail joints, patent Lath Sacking, Castors, &c., 6ft. long, 2ft. 6in. wide, 15s. 6d. each.

Children's Cots, from 18s. 6d. to £15 15s.

Ornamented Iron and Brass Bedsteads, from 25s. to £35.

Patent Rheiocline Couches, Military Bedsteads, &c.

Patent Folding Chairs to form Bedstead, with best Hair Mattress, 75s. complete.

Patent Elongating Cots to form Couch or Bedstead. Can be used by Child, Youth, or Adult. Full extended size, 6ft. long, 2ft. 6in. wide, price 60s.; with set of good Wool Mattresses, especially adapted for the three sizes, £4 1s. This will also form a useful Couch.

BEDDING MANUFACTURED on the premises and guaranteed by WILLIAM S. BURTON.

Width:—	3ft.	4ft. 6in.	5ft.
For Bedsteads.	£ s. d.	£ s. d.	£ s. d.
Best straw Palliasses	0 12 6	0 17 6	0 19 6
Best French alva mattresses	0 11 6	0 16 0	0 18 0
Best cotton flock ditto	0 16 0	1 2 6	1 6 6
Coloured Wool ditto	0 17 6	1 6 0	1 9 0
Best brown wool ditto	1 3 0	1 13 6	1 17 0
Good white wool ditto	1 8 6	2 3 0	2 7 0
Extra super ditto, ditto	2 10 0	3 13 0	4 1 0
Superior horsehair ditto	2 2 6	3 3 0	3 9 0
Extra super ditto	3 1 0	4 12 0	5 4 0
German spring hair stuffing	3 5 0	4 7 6	4 15 0
Extra super ditto	4 5 0	5 19 0	6 7 6
French mattress for use over spring	2 5 6	3 6 0	3 15 0
Extra super ditto, ditto	3 7 6	5 0 0	5 11 0
Beds, poultry, at 1s. per lb.	1 11 0	2 7 0	...
Best grey goose, at 2s. 6d. per lb.	3 7 6	5 0 0	5 13 6
Best white ditto, at 3s. 3d. per lb.	4 5 0	7 6 0	8 2 0

Feather Pillows, 3s. 6d. to 14s.; Bolsters, from 6s. to 29s. 6d.; Down Pillows, from 11s. 6d. to 18s. Blankets, Counterpanes, and Sheets in every variety.

GOOD CABINET FURNITURE. In order to FURNISH HOUSES completely, WILLIAM S. BURTON has, in addition to his other Stock:—

BED ROOM FURNITURE.

Width:—	3ft.	3ft. 6in.	4ft.
	£ s. d.	£ s. d.	£ s. d.
WASHSTANDS—			
Good Maple or Oak	0 15 6	1 0 6	1 4 0
Best Polished Pine	1 8 6	1 12 0	1 16 0
Mahogany, Circular Marble-tops	1 6 0	1 15 0	...
Best do., Square, Marble-tops	3 3 0	3 10 0	4 7 6
DRAWERS—			
Good Maple or Oak	1 8 0	1 17 0	2 15 0
Best Polished Pine	2 17 0	3 12 6	4 15 0
Best Mahogany	3 13 6	4 15 0	6 10 0
DRESSING-TABLES—			
Good Maple or Oak	0 17 0	1 1 6	1 5 0
Best Polished Pine	1 5 6	1 9 0	1 13 0
Best Mahogany, Drawers	2 5 0	2 7 6	2 15 0
WARDROBES, with Drawers, Trays, and Hanging Space ...wide	4ft.	4ft. 6in.	5ft.
Good Maple or Oak	5 5 0	5 15 0	6 7 6
Best Polished Pine	8 15 0	9 10 0	10 0 0
Best Mahogany	11 10 0	12 15 0	14 10 0

American Ash, Birch, Pitch Pine, &c., in proportion.

DINING-ROOM FURNITURE.

Mahogany chairs covered in leather, stuffed horsehair	1 12 0	1 15 0	2 2 0
Mahogany Couches	5 5 0	8 10 0	10 10 0
Mahogany Dining-tables, telescope action, size 8ft. by 4ft.	6 15 0	7 15 0	9 10 0
	4ft. 6in.	5ft.	6ft.
Mahogany Sideboards	8 15 0	10 0 0	11 10 0
With Plate-glass backs	9 10 0	13 10 0	23 0 0

Easy Chairs, stuffed horsehair, £1 17s. 6d., £2 10s., £3 5s. to £9.

DRAWING ROOM FURNITURE

In Walnut, Black and Gold, and Fancy Woods.

Couches, Settees, and Ottomans.
Easy and Fancy Chairs.
Centre and Occasional Tables.
Work and Card Tables.
Cheffoniers and Cabinets.
Davenports and Whatnots.
Music Cabinets and Stools.
Gilt Console Tables and Pier Glasses.

CLOCKS, CANDELABRA, BRONZES.—Each article is of guaranteed quality, and some are objects of pure vertù, the productions of the first manufacturers of Paris, from whom WILLIAM S. BURTON imports them direct.

Clocks ..... from 7s. 6d. to £45.
Candelabra, per pair.....from 13s. 6d. to £16 10s.
Bronzes ....from 4s. 6d. to £16 6s.

CUTLERY, Warranted.—The most varied assortment of TABLE CUTLERY in the world, all warranted, is on sale.

The Blades are all of the finest steel.	Table Knives.	Dessert Knives.	Carvers per Pair
	s. d.	s. d.	s. d.
3½-inch ivory handles, per dozen	17 0	14 0	6 6
3¼ do. balanced do.	18 0	15 0	7 0
4 do. do.	27 0	20 0	7 0
4 fine ivory do	31 0	24 0	9 0
4 do. extra large, do.	33 0	26 0	9 0
4 do. finest African ivory	38 0	30 0	12 6
Do. with silver ferules	42 0	35 0	15 0
Do. with silvered blades	50 0	38 0	14 6
Nickel electro-silvered handles	23 0	19 0	7 6

PAPIER MACHE and IRON TEA-TRAYS.—An assortment of TEA-TRAYS and WAITERS, wholly unprecedented, whether as to extent, variety, or novelty—

Oval Papier Maché Trays,
per Set of Three .....from 26s. to 10 guineas.
Ditto Iron ditto .....from 10s. 6d. to 4 guineas.

Waiters, Cake, and Bread Baskets.

KITCHEN REQUISITES (including BRUSHES and TURNERY), and every Article for the FURNISHING of KITCHENS, are arranged in Four Sets, each complete in itself.

	1	2	3	4
	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Kitchen Utensils	75 15 6	27 10 5	11 13 7	4 12 2
Brushes and Turnery	24 2 7	17 10 1	8 15 8	3 15 6
Total per set	99 18 1	45 0 6	20 9 3	8 7 8

Any single article may be had at the same price quoted for in the different Lists. For particulars see Illustrated Catalogue, which can be had free by post.

GASELIERS in GLASS or METAL.—All that is new and choice in Brackets, Pendants, and Chandeliers, adapted to Offices, Passages, and Dwelling-rooms. They are marked in plain figures, at prices proportionate with those which have tended to make his Establishment the largest and most remarkable in the Kingdom, viz., from 12s. 6d. to £22. Brackets from 1s. 9d.

TEA URNS, of LONDON MAKE ONLY.—The Largest assortment of London-made BRONZE TEA URNS and KETTLES in the world, including all the recent novelties, is on Sale from 32s. to £6 15s.

DISH-COVERS and HOT-WATER DISHES, in every variety, and of the newest Patterns. Block-Tin Dish-Covers, 16s. 9d. the set of six; elegant modern Patterns, 47s. 6d. to 82s. the set; Britannia Metal, with Silver-plated Handles, £3 15s. 6d. to £6 16s. the set of five; Electro-plated, £9 to £26 the set of four; Block-tin Hot-water Dishes, with wells for gravy, 17s. to 30s.; Britannia Metal, 25s. to 80s.; Electro-plated on Britannia Metal, full size, £5 5s.; ditto on Silver Nickel, full size, £5 5s.

COAL SCOOPS.—WILLIAM S. BURTON has 400 different patterns of COAL SCOOPS ON SHOW, of which he invites inspection. The prices vary from 2s. 4d. to 150s.

Plain black open Scoops, from 2s. 4d.; do. do. zinc-lined, from 5s. 3d.; Covered Box Scoops, from 6s.; do. with Hand Scoop, from 12s. 6d.; do. do., with fancy ornamentation, from 14s.; highly finished and ornamented, and fitted with imitation ivory handles, from 22s. to 150s.

There is also a choice selection of Wooden Coal Boxes, with iron and brass mountings.

FENDERS, STOVES, KITCHEN RANGES, FIRE-IRONS, and CHIMNEY PIECES. Buyers of the above are requested, before finally deciding, to visit the SHOW ROOMS.

Black Register Stoves .....from 9s. 9d. to £9 5s.
Bright do., ormolu ornaments...from £3 12s. to £33 10s.
Bronzed Fenders.....from 4s. to £5 12s.
Steel and Ormolu Fenders .....from £2 17s. to £25.
Chimney-Pieces .....from £1 10s. to £100.
Fire-Irons (Set of Three) ....from 4s. to £5 10s.

The cost of Delivering Goods to the most distant parts of the United Kingdom by Railway is trifling. *WILLIAM S. BURTON undertakes delivery at a small fixed rate.*

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